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THE  
**CHRISTIAN DISCIPLE**

AND

**THEOLOGICAL REVIEW.**

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NEW SERIES.....VOL. III.

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MDCCCXXI.

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*"Speaking the truth in love."*—ST. PAUL.

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# AMERICAN HISTORY

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*For January and February 1821.*

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HERDERS' LETTERS RELATING TO THE STUDY OF DIVINITY.

[Translated from the German.]

LETTER III.

Lowth's book on the sacred poetry of the Hebrews. Review of the Hebrew scriptures according to the Jewish division of them. On the oldest remains that concern the origin of the human race. The patriarchal history, and the style in which it is written.

You mistook me about Lowth. I love and value his book as agreeable and useful; and am not at all on the side of those, who think they can find all that he contains in their Glassius: Glassius had no such wide and elegant view of his subject. The prelections on the parabolic style of the Hebrews; on the metaphors, images and allegories, that are peculiar to them; and especially the descriptions of particular passages, and his remarks on them, are beautiful. In his beautiful latin they become still more charming; and with the notes of Michaelis, which often exceed the text, and are among his best productions, the work is a good general introduction to the poetical writings of the Old Testament. I would have you read it directly and become fond of it; and to these add two other\*

\* Sir William Jones' "Commentar. Poeseos Asiat. edit. Eichhorn, Leips. 1779;" and John Richardson's Essay on the literature, languages and customs of the Eastern nations, Leipsic 1779. If any will add to these my work on the spirit of the Hebrew poetry, I shall have nothing against it.—*Author's Note.*

[All the notes to the preceding letters were by the translator; and all in this and the future letters, which are not marked as the author's, will be known to be by the translator.]

*New Series—vol. III.*

books, which I account as equally serviceable in this study. And here let me tell you that I would not be considered as a critic in speaking of books and authors. I am writing letters to you, and not a review. I am no well appointed censor of works by profession, according to the received rules and spirit; but an old friend, who from the pleasant pilgrimage of his reading, his study, his occupation and life, tells you his experiences and opinions, as he tells them to himself, and then leaves them to your examination and approval. Of what use is it to name over books, or to give you long catalogues of them, without any true guide and direction how to read, to use, and to apply them? Seldom is all good in one book; seldom at least good for all persons. Time brings about many changes in books as in other things. The finest library wants an interpreter; and the best gift that a young man can receive is—not books, but advice how they are to be used.

What I objected, merely in passing, to Lowth, and which you must not stumble at, was the somewhat artificial and modern way, in which he has treated the old Hebrew poetry, sometimes in general, and sometimes in particular classifications and passages:—or rather I should say, in which some of his admirers have treated it, pushing his principles too far. According to the representation of these last, David composed this psalm as an idyl for his amusement, and that as an elegy for a youthful exercise; and the most earnest exhortations, denunciations and encouragements of prophecy, are but specimens of Hebrew didactics: I cannot express how much injury is done to the use of the Bible, by regarding it in this manner. It is a disordered function in the principal channels, so that the other vessels can give no nourishment: it is a false first principle, and corrupts and perverts all the rest. The poetry of the Bible was not designed for pastime, nor for an idle mental recreation, still less in the way of paltry common place, as poetry is apt to be among ourselves: indeed we can hardly give the same name to things so entirely and essentially different. Poetic expression, the manner of conceiving and executing, was in those times all nature; the very exigency of the language and feeling of him who spoke, and of the ear and feeling of those who listened;—the necessity of the subject, the time, the object and the circumstances. I do not say this because I am speaking of the Bible; but because I am speaking of the infancy of the world, of the east, of a peculiar language, of a peculiar people and their writings. Here we have need of a new Lowth, who should know nothing of the artificial poetry of later times, to go through this collection of compositions

from the beginning, and to point out in each and in every part of each its simplest design and scope. It may not be unwelcome to you to have a few thoughts of mine on this subject, so far as they may be comprised in a letter. They confirm my first position, that the Bible must be read as a *human* work : and it seems to me, that the great diversity of the contents of the scriptures leads us directly to such a position. Twenty-two or twenty-four books,\* embracing a history of 3500 years, the authors of which stand a thousand years apart from each other, and those authors sometimes wholly unknown, and sometimes assumed to be almost as many as there are books;—such a harvest of times, writings, subjects and authors, cannot be bound together with a wisp of straw:—and it is but dreaming in the dark to read through such a book in one breath and as one lesson.

I begin with no animating appeal. I shall be animated sufficiently by my love for you; and may your regard for me turn these pages into a muse, who will stand by you as a friend during your still reading of the oldest and most venerable writings in the world, and whisper something of confidential instruction.

We have received this rich collection of books from the *Hebrews*; and I think they should be followed in the division of them. Not that we are here concerning ourselves about degrees and differences of inspiration; but their division into the law, the prophets, and the holy writings, furnishes us with hints how and when these books were written, and how they were estimated by the people who were entrusted with them.†

\* According to Josephus (*Contra Apion*. 1. § 8,) the sacred books of the Hebrews were twenty-two in number. There seems to have been no better foundation for this division, than that such was the number of letters in the Hebrew alphabet. At least so we are told by Origen and other Christian fathers. The Talmud reckons twenty-four books as canonical: this was after the Rabbins, who were always trifling with their letters and scriptures, had added a double to the doubled *ψ*.

† This seems to be overrating very much the value of the Jewish division of the Old Testament. That division, though extremely ancient, was really a very inconvenient one; and has given rise to various classifications of the Hebrew Scriptures. The arrangement of Josephus is this: 1. The law: five books of Moses. 2. The prophets: thirteen books. 3. The holy writings, or Hagiographa; (as they have been called since the days of Epiphanius, before whose time they do not appear to have had any appropriated appellation,) four books. He does not tell us how the several books should fall under their respective heads: and the subject has been the occasion of much dispute. Origen, (born A. D. 185, died A. D. 253,) has undertaken to inform us: but it is wholly uncertain from what sources he drew his opinion. According to him, the books under the second class are: 1. Joshua, 2. Judges and Ruth, 3. two books of

The Law of Moses was the root of their legislation and religion ; this and the most ancient history of the nation were contained in his books. The earlier prophets (the books from Joshua to Kings) are a continuation of this history ; and are so called because it was believed, and doubtless on good grounds, that prophets collected this history, and added it to that of Moses. The later prophets are those, which we call simply the prophets, Daniel alone excepted. These were prized as the interpreters of the divine will ; as they who were to apply the Mosaic law to particular exigences of the state, to seasons and situations. Certainly in this sense, which does not demand what is properly called prophesying, Daniel claims no place among them ; but in the meaning, which we commonly affix to the word prophet, he takes a high rank, being wholly conversant with the things of futurity.\* Those prophets stood up

Samuel, 4. two books of Kings, 5. two books of Chronicles, 6. Ezra and Nehemiah, 7. Esther, 8. Isaiah, 9. Jeremiah and Lamentations, 10. Ezekiel, 11. Daniel, 12. the twelve minor prophets, 13. Job. Those under the third class, are 1. Psalms, 2. Proverbs, 3. Ecclesiastes, 4. Solomon's Song.

On the contrary, Jerome. (A. D. 422.) The Talmud, and the later Jews, reckon but eight prophets and nine Hagiographa. Jerome's list is as follows: 1—5. Pentateuch, 6. Joshua, 7. Judges and Ruth, 8. two books of Samuel, 9. two books of Kings, 10. Isaiah, 11. Jeremiah's prophecies and Lamentations, 12. Ezekiel, 13. the twelve minor prophets. Then come the Hagiographa, 14. Job, 15. Psalms, 16. Proverbs, 17. Ecclesiastes, 18. Solomon's Song, 19. Daniel, 20. two books of Chronicles, 21. Ezra and Nehemiah, 22. Esther. In the Talmud (Cent 2—4) we have the same books under the same heads ; but they stand in a little different order and are spread into twenty-four. The *earlier prophets*, (who, unfortunately for this method of division, are no prophets at all) are Joshua, Judges, the books of Samuel, and the books of Kings : the *later prophets* are Jeremiah, Ezekiel, Isaiah, and the twelve. The Hagiographa are Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra and Nehemiah, Chronicles. The Masoretic division, or that of our present Hebrew bibles, is in all important respects the same, differing about as much from the Talmudists, as they from Jerome. There is a diversity in the order of the Hagiographa, and of the larger prophets, Isaiah, Jeremiah and Ezekiel.

\* The singular circumstance, that Daniel has been put down among the miscellaneous books of the canon, instead of taking his place in the noble company of the prophets, excited long ago a great deal of speculation. The later Jews tell us, it was because he did not utter his prophecies in the holy land : as if the Spirit of God was confined within geographical limits, and men were out of the reach of its influences when they wandered from Palestine ; as Jonah expected by taking ship for Tarshish to flee from the presence of Jehovah ! The opinion of the great Grotius seems hardly more worthy of regard, that Daniel lost his place in the canon on account of his court life ; and that as a Persian satrap he was set by the side of David and his royal son. Herder, though he does not distinctly

under the law of Moses; they were its mouth, for the time and occasion before them; they were to be tried according to its directions; and were, more or less, popular leaders in the state, with the fortunes of which they were closely connected. In short, they were the breathing, eloquent spirit of the history that preceded them. All the books which did not fall under these two classes, they that were short, or later known, or later written, were added as an appendix, and in part as a proof and continuation of the foregoing accounts, under the name of holy writings; and we may discover in this a solicitude to let nothing be lost. From this point of view we must proceed, in treating of the diversity of the books, or their arrangement according to time and place.

The Books of Moses begin with ancient narratives; of which the contents and tone, the colouring of description, the occasional abruptness, the alternate use of different names of the Deity,—in short the whole fragmentary connexion show, that Moses did not invent them, or receive them at the hands of Gabriel out of the clouds; but that he gathered them from old traditions or documents, and arranged them together with an exactness, which well becomes the most ancient historian of human affairs. The eleven first chapters are evidently distinct pieces, partly fragments; differing from each other in style as well as in matter; using different names of God; and each having the hue of its own incidents and time. After this (chap. xii.) the history of the fathers seems to grow more connected: still however the jointing and insertions are plain enough to be seen; as is evident from chapters 14. 25. 36. 38, and especially in Jacob's blessing.\* Why is this so different from the blessing

express an opinion upon it, appears to imply that Daniel does not stand among his brethren because he was not like them a popular leader but this is fanciful, and has no better ground to rest upon than the other suppositions. Vossius insists that the cause of this fact was the hostility of the Jews towards a prophet, who pointed so distinctly to Jesus as the Messiah. But this idea is altogether erroneous: for we find but one opinion among the Jews, as to the inspiration of Daniel, and the canonical authority of the book that is called by his name. A very different account of this matter, and one that certainly has a great deal in its favour, may be seen in Eichhorn's "Einleitung in das alte Testament," 3ter Band, § 616.

\* The fragmentary composition of the book of Genesis is fully established. It is a fact, in which all the learned agree, and indeed must be obvious to every careful, though unlearned reader. Who can fail to see 'the jointing and insertions,' of which Herder speaks? Who can read the history of the creation or of the flood, without perceiving that each is made up of two different accounts? One of the evidences of this fact, however, which he

of Moses on the twelve tribes, when it was clearly before the eyes of that lawgiver when he spoke? Because it was a sacred national piece traditionally handed down, which in the mouth of Moses must necessarily be altered to suit that period and situation of Israel; which time had not made superfluous, but rather confirmed.

alludes to,—the use of different names of the Deity,—it may be necessary to explain. I will give as distinct an account as I am able of this singular discovery, and of the use to which it has been applied.---A book was published at Brussels in 1753, with the title "*Conjectures sur les Mémoires Originaux, dont il paroît que Moïse s'est servi pour composer la Genèse.*" It was written by John Astruc, a celebrated physician of Languedoc, though his name did not appear in the title-page. He perceived that there was a remarkable variation in the names that were used to designate the Deity. Often for a long space the word *Elohim*, God, was exclusively employed; and then, through as considerable a portion, the word *Jehovah* obtained; generally alone, though sometimes joined with *Elohim*. He observed, too, that this change of the name marked, in a great many instances, distinct subjects and pieces: a new document was evidently introduced with the alternation of this important phrase. He concluded, therefore, that Moses compiled the book of Genesis from two ancient, written documents. He went still further, and attempted a division of the book into two parts on the principle of his hypothesis.—He was followed by Eichhorn, who, adopting his theory, proposed a different arrangement of the materials. Ilgen, upon the same plan, offered another and more artificial disposition of the supposed originals; differing from his predecessors especially in this, that he assumed the existence of two documents distinguished by the name *Elohim*.

Thus much for the fact and the conclusions drawn from it. Of the fact the reader may easily satisfy himself by turning to his bible: for our translators invariably render the Hebrew *Jehovah* Lord; and *Elohim*, when applied to the Deity, God.---But what is the utmost that can with certainty be inferred from it? Not, one would think, that there were just two sets of accounts employed in the composition of Genesis; for why might not many writers have used either of these peculiarities of phrase? All that can be confidently said of it is, that it confirms, what the learned had long supposed before, the fragmentary character of the book; and its compilation from written materials. It furnishes one of the means, of which every one would avail himself, who should attempt to resolve the whole into its separate parts; but has no right to be the only principle of such a separation. But after all, who can ever hope to accomplish such a division? or who can think it of importance that it ever should be accomplished? It is certainly a most daring undertaking with writings of such antiquity, having shewn that they are made up of distinct pieces, to point out how many of those pieces there are, and even to which of them every word belongs. The most that we can hope to do is here and there to see where a fragment ends and another begins; and occasionally to extract an entire piece; and to detect in some instances, as in the description of the flood, a mixture of two different accounts. We have only to examine and compare with each other the three systems already mentioned, to be convinced that nothing further can be reasonably expected. The results are different, and the methods of proceeding are dif-

Do not ask me from whom came each of these primitive pieces, or how long, or in what manner, they have been transmitted. These inquiries, if they could lift themselves higher than mere conjecture, could hardly be contained in a letter; and it will be enough for you to the right understanding and feeling of those accounts to regard them as what they are, the voice of the fathers of the remotest ages: something like them all ancient nations possess; but no one that we yet know of has any thing to compare with these, short and echo-like as they are, in point of simplicity, exactness, and historical truth. The description of the creation begins; (chap. 1 to 2. 3) and corresponds so well to the infancy of our race, to its first awaking in the world of God, to its needs respecting the disposal and division of time, labour and rest, and the noblest and simplest ideas and duties of its earthly condition;—it is so well ordered and indivisible a whole, that I can conceive of nothing to surpass in originality and simplicity this

“Achilles’ shield, of living nature full.”

That it is a song, my ear does not tell me; and that it is no scientific cosmogony, but a natural first glance at the universe, men will probably believe now, on the word of the eloquent and venerable author\* of “Considerations on the principal truths of re-

ferent. Eichhorn resorts to very frequent interpolations: Ilgen devises the idea of a first and second Elohist: Astruc, at a loss how to trace all to his two great sources, supposes no less than ten “memoirs” beside them: and after all is done, the same passages will sometimes be classed by one under the Elohim, and by another under the Jehovah memoir. This seems to indicate pretty strongly the futility of the whole attempt. But what is more positive on this subject is, that there are other diversities observable in the different parts of Genesis, and those not of style merely but of fact, with which the theory now under examination does not coincide. Parts, which could scarcely be produced by the same writer, are arranged under the same head by each of the learned men just mentioned. To select but one out of several instances:—who can suppose that chap. 26. 34 and 36. 2, 3, are from the same author? And yet they belong to the same Elohim document, according to the classification of Astruc and Eichhorn; and are placed by Ilgen in his first Elohist. The truth appears to be, that there are various indications, in the first book of Moses of a change of authors, beside the one which has been raised into such exclusive importance: and what entitles that to such an importance? Many of the psalms address Elohim throughout; and many address Jehovah with equal exclusiveness. Yet has any one ever imagined from thence, that all the first are from one hand; and that all the others likewise are from one and that a different hand? Certainly not. Why, then, should we apply such a supposition to the fragments of Genesis?

\* Jerusalem’s “Betrachtungen, &c.”

ligion;" if they would not believe it on older authority. I cannot agree with the author of "the considerations," that Moses derived this account from Egyptian sources: the ideas and expressions, which seem Egyptian, are common to several nations; and appear to be primeval thoughts and words, which have flowed out among many different people from the same fountain. What should an Egyptian piece do, introducing narratives that are any thing rather than Egyptian? and is it not entirely in the same spirit with those narratives, and the very original of them all?—of the history of Paradise and the Fall I have written in the preceding letter: I repeat that I know nothing more child-like, whether we consider the relation itself, or the tone in which it is told. As for the dress of fable in which it is wrapped, that was thrown over it by the nature of the subject and the genius of the age: the origin of evil in the human condition can scarcely be treated otherwise; cannot, at least, be more usefully treated. It is like a fairy tale of the happy, alas vanished! dream of infancy: and you may wonder at me for believing that, as in the description of the creation are contained the simplest natural philosophy, and system of the world, and origin of man;—so in this is to be found the simplest philosophy respecting the tangled knots of human condition and its most complicated windings.—So it is with the history of the first tribes of men, their modes of life, inventions, excesses, fortunes; not forgetting the beautiful song of Lamech\* on the invention of the sword. If you will read, upon this and much that precedes it, the second part of "Oldest Records;"† you will find that many ideas in it are now repeated in different forms by authors, who are in other respects wide asunder; and are confirmed by considerations of various kinds. The same remarks will apply to the history of the flood, which was probably compiled from several traditionary accounts;—to the beautiful symbol of the

\* The charms of this "beautiful song" are certainly of a very accommodating kind. The fragment is two verses long, and has had perhaps as many constructions put upon it as it contains words. Some suppose that Lamech had really killed *some* young man for *something*; others understand him as declaring that he had never done any such thing; and others think that the words are mere rhodomontade,—“they will find me apt enough if they give me occasion.” Some hear in them the language of remorse, others of exculpation;—some of conjugal kindness, and others of rough boasting. Some contend that the piece relates to polygamy; and others are sure that it refers to the manufacture of arms. Isaac Delgado says, “this speech of Lamech to his wives is quite unintelligible:” but he immediately after takes courage, and goes on with the true sturdy spirit of a commentator: “Lamech’s argument *must have been this*.”

† Aelteste Urkunde des Menschengeschlechts.” Leipz. 1774.

rainbow, to the discovery of wine, to the most ancient of maps, (chapter 10th) and to the tradition of the tower-building, which seems in spirit to lift itself up with the growing height it describes.—Over some of these accounts there lies still a heavy mist of antiquity ; yet it is undeniable, that within a few years, and from the most different minds at once, much excellent illustration has been thrown upon them. Jerusalem's "Considerations" are especially valuable as a leading work. Michaelis in his notes to the first book of Moses has said much well ; but much also, as it seems to me, that is foreign from those compositions and the age of them.

With the history of Abraham you cannot help feeling how the tone becomes nearer and more familiar. He was called from far, to be a pilgrim in a foreign land which was to belong to his posterity, as the friend of the Lord Jehovah ; to stamp the name of that Being upon his race by means of monuments, observances, altars, and still more, through purity of manners, righteousness, and a steadfast faith. As for the manner, in which God conversed with him, and he with God ; how, for example, he besought God on behalf of Sodom, and God showed him the stars, revealed the fortunes of his race, demanded of him his son, &c., nothing approaches the simplicity and nobleness as well of the subject as of the description. It is the same with his conduct towards Lot, Melchisedec, Isaac, Ishmael, Eliezer, the children of Heth : like soft rain on the tender grass, like the dew on roses, distils the artless narration. So goes on the history of his children, Isaac, Jacob, Esau, Joseph and his brethren : the most confidential, domestic, sincere, patriarchal and pastoral history. It is very common for men to prate, that the Hebrews have no historical style, and that the first book of Moses is a special proof of this. Nothing was ever more unintelligible to me than such an assumption. I hold the style of these, and of the simplest parts in the other historical books of the Hebrews, to be the very ideal of history for such times, customs, and people :—nay for the truest, best style of all history. Try once, and tell a child something in an opposite style : indulge, for example, in little conceits, alter circumstances and phrases, and contradict yourself, for the sake of some pretty variety, in what you said a moment before ; or, instead of writing plainly, give into observations and pragmatistical reflexions ;—the child will not attend to you, but will remind you that you before related it thus and thus ; and if he repeats it after you, he will repeat it like the books of Moses, the book of Ruth, the most delightful passages of Samuel and Kings. All the oldest writers of genuine worth relate even so ; Homer and Herodotus, Xenophon

where he does not philosophize, and Livy where he does not interweave speeches : the last, however, speak agreeably to the diversity of their nations and eras. It is enough to show, that where history departs from this simple tone, through philosophy, fictions, impertinent reflexions, and long speeches, it may win in polished periods and rounded ornaments, but it loses the peculiar, the well connected pearls of truth, and comes at last to forfeit the name of history. Nothing in the world is more difficult than this simple style, that we should merely tell what happened, and not what we think, saw or conjecture ; as you may easily satisfy yourself of by a single experiment. I do not mean that you should essay that foolish manner, in which some dull wittings have endeavoured to render the chronicle style of the Bible ridiculous : Every language, age and history, has its own peculiar strain of narrative ; and you find it so in these books, according to the difference of time and subject. The familiar, domestic style of the patriarchs, becomes, in the history of the march of the Israelites, in that of their heroes and warlike prophets, more solemn and bold ; and often, as is very natural, wholly epic : the style should harmonize with the subject, without any obscurity or love of moralizing, so that the history may stand out naturally and alive. And it is in this very respect, I think, that these family pieces are models. Sublime and truly poetical as is much that we find in the language of the Deity, in the actions and blessings of the patriarchs, often in the mere silence and the easy manner of presenting the scene, when the most difficult events come to be recounted ;—still nothing is sought, nothing is borrowed or artificial. I know of nothing nobler than the manner, in which God speaks to Abraham, and Abraham obeys ; than the visions which he beholds ; than his conference with Melchisedec and the King of Sodom. How magnificently wild, on the contrary, is the first adventure of the child Ishmael ; and that prophecy of the angel respecting him in the wilderness ! how suited to the history and the spot, to the character and destiny of that archer of the woods ! Fearfully hurrying is the overthrow of Sodom, silently sublime the offering up of Isaac, sweetly loquacious the wooing of Rebecca ; the journeying of Isaac is full of timidity, and there is fragrance in his rural, paternal blessing. How secret and holy, again, is Jacob's vision of the opened heaven, and of the God of his fathers so near him ! How bitter-sweet his service with Laban ; and how darkly heroic his night conflict with the unknown ; and in fine how infinitely versatile the intricate story of Joseph !—Try now the proof ; alter any thing in the soft touches, in the apparent negligences and repetitions ; clothe these poetical features in the

wooden verses of modern art ; or overload the simplest history in the world, whose whole character depends on this simplicity, with invented beauties ; so that the silence shall break out into speech, and the husbandman shall talk like a warrior, and the poor family scene shall become a rich epic exhibition ; every thing is immediately revolting, and nature and truth are lost. A quietness should pervade the very reading of these books ; a sort of morning stillness ; and a youthful simplicity becomes it the best. It is remarkable how readily children read or hear any thing of such a kind ; and in the same manner do you read and retain these narratives. Luther says of himself, that when he was a monk he could not understand why God would have all this domestic prattle in his bible : but when he became a husband and a father, he learned to understand it, and commented on the first book of Moses almost to the day of his death. Statesmen and mere men of learning, and fastidious corrupted minds, are continually mistaking this book ; and some of them have heaped together a great deal of absurdity about it : I rejoice that you are not among the number. Read this, as well as the other parts of the Bible, rather avoiding learned commentaries, and seeking their aid only in difficult and unintelligible passages. The best commentary is to read, in travels through the East, of the life of the Scenites, their customs and manners ; and from these argue up to those older times of innocence and strength. Jerusalem's "Considerations" and "Letters on Moses," as also Delany's\* dissertations upon particular points of this history, are guides to a closer acquaintance with individual passages and situations.

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UNITARIAN EXPOSITOR.

## No. VI.

WE proceed in this number to the examination of those texts in which the appellation, God, is commonly, and as we think, erroneously, understood to be applied to Christ. Those which stand foremost, as well for their intrinsic difficulty, as for the importance assigned to them by Trinitarians, are found in the introduction of St. John's gospel. We are not sure that the explanation which we think satisfactory will approve itself to those who are not conversant with theological discussions, or that we

\* "Revelation examined with candour." Vol. 1.

can make ourselves perfectly intelligible to them upon this much agitated passage. We shall attempt, however to be perspicuous and brief.

In order to understand the meaning of the apostle in these texts, some knowledge is requisite of the philosophical theology, not of the poor who first believed the gospel which was preached unto them, but of those who embraced Christianity at a somewhat later period, who were deeply infected with the pride and the prejudices of a heathen philosophy, and who laboured to assimilate and incorporate into each other, things so very unlike in their nature as Christianity and Platonism, or Gnosticism. It is necessary to know, that there were some who called themselves Christians, and who thought themselves philosophers, who held as a part at once of their religious and philosophical tenets, that there was a class of beings possessed of distinct and separate existence, which were, to use something like their language, *emanations* from the Supreme Being ; and some, who esteeming matter a source of evil alone, and intending to honour their master, denied that he had a body, and asserted that he took upon him merely the semblance of one. They gave the names of *logos*, *light*, *life*, and many such, to individuals of this class of existences, and traced their descent one from another in endless genealogies, which were very probably those which were reprov'd by St. Paul, and which certainly deserved to be styled "prophane and vain babbling, and oppositions of science falsely so called." Those Christians who held such opinions as we have here mentioned, were called Gnostics ; but there were others, who without going into all the extravagancies of this sect, agreed with them in regarding the Logos as a being distinct from God, and in confounding the character and properties of this being, with the person of Jesus Christ. These were the Platonists.

A knowledge of these facts will serve to explain, and we think this alone will point out, in what manner the apostle was led to that remarkable use of language which is found in the commencement of his gospel ; and when these fantastic notions have become as familiar to us as they were to many of the contemporaries of St. John, we shall probably have little difficulty in perceiving that in this passage, he designed to enforce several plain and simple truths in opposition to doctrines so irrational and injurious. We think he meant to shew,

1. That the divine power manifested by Jesus Christ, was not that of an *æon*, or *emanation* called the *logos*, possessing distinct existence and power from the Supreme Being, but that it was the power of God himself.

2. That, he who was the express image of the glory of the Father, was clothed in flesh, that it was no phantom which had exhibited itself to them under a human form.

3. And thirdly, he intended to imply, that there were in reality no such beings as they had imagined, and to point out in what manner all those names of æons, such as light and life, whose attributes they supposed to be exhibited in Jesus, might be used in reference to him, and applied to him.

"*In the beginning*," he says, "was the *logos*, and the *logos* was with God, and the *logos* was God;" those attributes of the Deity which have been embodied under this title do not constitute a separate being emanating from him, but are and always have been a part of his nature; by the exercise of them was every thing made that has been created, and every thing done which he has accomplished; they are the light and the life of men, and a glorious exhibition of them has been made, which men in the blindness of their hearts have not acknowledged. John was commissioned to bear testimony to this exercise of divine wisdom, power and goodness, which is extended to all men, and which has been displayed in the world, though the world knew it not. "It came to its own;" God first showed forth his mercy to his peculiar people, and they have not acknowledged his hand. "And the *logos* was made flesh;" the Divine goodness was exhibited through the agency of one who possessed human nature, who was clothed with a real body like other men. It was no deception, our eyes have seen the glory of the only begotten and dearly beloved Son of God; our ears have heard the gracious truths which proceeded out of his mouth whilst he dwelt among us. And it is of him that John bore witness, &c.

From this very brief explanation of those parts of the passage with which we are principally concerned, it will be seen that we do not suppose the *logos* to mean Christ, but the Divine attributes which were displayed through him, and consequently that the apostle allows no intermediate existences emanating from God, or supplying the place of a soul to a human body, but claims as the immediate exercises of God's power and goodness, those revelations of truth and acts of mercy which He enabled Jesus Christ to discover and to perform. The explanation seems to us simple and clear; but we are aware that it may at first, appear very differently to others, and we ask them merely to examine more particularly the statements we have made with respect to the notions of the Platonists and Gnostics, and the probability of St. John's writing with reference to those notions. To us the supposition, which the trinitarian must make, seems a most extraordinary one. He must either believe that this obscure language,

which occurs no where else in the New Testament, but which was much in vogue with a numerous and troublesome sect of heretical Christians of that day, was used by St. John without any reference to that sect; or he must imagine, that the Platonists and Gnostics derived their language from that of the Christians.\* But we ask, what reason can be given for this very remarkable language, if it was not used in reference to the same terms, which were current among these philosophic Christians. And if it had this reference, we think our case is made out, for we esteem it altogether improbable, if these notions, with respect to the *logos* particularly, were common to all Christians and made an essential part of their creed, that we should find so much more said about it by the philosophers than the apostles; we think it perfectly incredible that three separate narratives of our Saviour's ministry, an account of the preaching of the principal apostles, and numerous letters to the churches they established, should have been written without a syllable escaping from their pens, without a hint dropped even by accident upon these very remarkable subjects. While, on the other hand, as we know from historical evidence, that erroneous ideas with regard to certain intermediate beings between God and man, derived from heathen philosophy, were early incorporated with Christianity, we can perceive no improbability in the supposition, that the apostle who attained the greatest age, and wrote later than either of the others, should have thought it necessary to oppose them. It is in the writings of St. John that we find them explicitly and directly contradicted, and we therefore think it most probable that he *intended* to check their extension.

It is not to be supposed that this passage can be understood without diligent attention; and we are able to furnish our readers only with hints to assist their researches, as we should be obliged to devote too much space to an elaborate defence of these positions. The principal difficulty is to render one's self familiar with those modes of thinking, and forms of expression which were common in the times of the apostle, but which now seem so strange and absurd, that we are almost inclined to doubt whether men ever indulged in such vagaries.

\* This is the idea of Bryant with regard to the Platonists. See his work on the *Logos*.

## MEMOIR OF JOHN GALLISON, ESQ.

Our last number contained a brief notice of Mr. Gallison ; but his rare excellence, and the singular affection, esteem and confidence which he enjoyed, have been thought to demand a more particular delineation of his character. And the office is too grateful to be declined. In the present imperfect condition of human nature, when strange and mournful inconsistencies so often mix with and shade the virtues of good men ; when truth, that stern monitor, almost continually forbids us to give free scope to admiration, and compels us to dispense our praise with a measured and timid liberality ; it is delightful to meet an example of high endowments, undebased by the mixture of unworthy habits and feelings ; to meet a character whose blamelessness spares us the pain of making deductions from its virtues. And our satisfaction is greatly increased, when Providence has seen fit to unfold this character in the open light of a conspicuous station, so that many around us have had opportunity to observe it as well as ourselves, and that we can give utterance to our affection and respect, with the confidence of finding sympathy and a full response in the hearts of our readers.

But we have a higher motive, than the relief and gratification of personal feelings, for paying this tribute to Mr. Gallison. We consider his character as singularly instructive, particularly to that important class of the community, young men. His life, whilst it bore strong testimony to those great principles of morality and religion, in which all ranks and ages have an interest, and on which society rests, seems to us peculiarly valuable, as a commentary on the capacities and right application of youth, as demonstrating what a young man may become, what honour, love, and influence he may gather round him ; and how attractive are the christian virtues at that age which is generally considered as least amenable to the laws of religion. For young men we chiefly make this record ; and we do it with a deep conviction, that society cannot be served more effectually than by spreading through this class a purer morality, and a deeper sense of responsibility than are now enforced by public opinion ; for our young men are soon to be the fathers, guides and defenders of the community ; and however examples may now and then occur of early profligacy changed by time into purity and virtue, yet too often the harvest answers to the seed, the building to the foundation ; and perhaps it will appear on that great day which is to unfold the consequences of actions, that even forsaken vice leaves wounds in the mind, which are slowly healed, and which

injure the moral powers and predispose to moral disease through the whole life.

In this connection it may be proper to observe, that there is no country, in which society has such an interest in bringing strong moral and religious influences to bear on young men, as in this ; for our country has been distinguished by the premature growth of those to whom it gives birth. Various circumstances here develop the mind and active powers earlier than in Europe. Our young men come forward sooner into life ; mix sooner in the stir and conflicts of business and politics ; and form sooner the most important domestic relations. It has often been suggested, that the mind suffers under this forcing system, that it is exhausted by excess of action, that a slower growth would give it greater strength and expansion. But be this true or not, (and we trust that the suggestion is founded on remote analogies rather than on observation,) one thing is plain, that in proportion as the young advance rapidly in intellect and activity, there should be a powerful application of moral and religious truths and sanctions to their consciences and hearts. Their whole nature should grow at once. The moral sense, the sense of God, should not slumber, whilst the intellect and the passions are awake, and enlarging themselves with a fearful energy. A conviction of their responsibility to God and society should be deeply wrought into the opening reason, so as to recur through life with the force of instinct. Mr. Gallison was a striking example of the early and harmonious unfolding of the moral and intellectual nature, and in this view his character is particularly fitted to the wants and dangers of our state of society.

When we know or hear of uncommon excellence, it is natural to enquire, by what propitious circumstances it was formed ; and hence the curiosity which has sifted so diligently the early history of eminent men. But such investigations we believe, generally teach us, that character is more independent on outward circumstances than is usually thought, that the chief causes which form a superior mind are within itself. Whilst the Supreme Being encourages liberally the labours of education by connecting with them many good and almost sure results, still, as if to magnify her own power and to teach men humility and dependence, he often produces, with few or no means, a strength of intellect and principle, a grace and dignity of character, which the most anxious human culture cannot confer. In the early years of Mr. Gallison, we find no striking circumstances or incidents which determined the peculiarities of his future character. The processes, by which he became what he was, were inward ; and the only voice, which could disclose them, is now silent in death.

He was born in Marblehead, October, 1788. His mother, a sister of the late Chief Justice Sewall, survived his birth but a few hours ; and his life began with one of the heaviest of life's afflictions, the loss of a mother's love. He was so happy however as to be the object of singular and never failing kindness in his surviving parent, whom he requited with no common filial attachment ; and he may be cited as a proof of the good effects of that more unrestrained and tender intercourse between parents and children, which distinguishes the present from the past age. He was early placed under the tuition of the Rev. Dr. Harris, now President of Columbia College, New York, then preceptor of an academy, and rector of an episcopal church, in Marblehead. He is said to have endeared himself to his revered instructor by his docility, industry, modesty, love of truth, and steady improvement. He held a high but unenvied rank at school ; and it may be mentioned as an evidence of early judgment and a constant mind, that some of the friendships of that early period went with him to the grave, and were among the best enjoyments of his life.

He entered the University at Cambridge, A. D. 1803, in the 15th year of his age ; and whilst his unremitting application gave him the full benefit of its various provisions for literary improvement, his consistent character and social virtues won for him universal confidence and esteem. On leaving the University he commenced the study of the law under the Hon. John Quincy Adams, and having completed his preparation under the Hon. Joseph Story, began the practice of his profession at Marblehead A. D. 1810. By the advice of his friends he soon removed to this metropolis, a more proper, because wider sphere of action. Here he experienced, for a time, those anxieties and depressions, which form the common trial of young men, who enter a crowded profession. But his prospects were brightened by a connection in business, which he formed with the Hon. William Prescott, and which, as it was unsolicited and attended by other flattering circumstances, gave him a gratifying assurance of the confidence which he had inspired. The progress of his reputation as a lawyer was soon a matter of common remark ; and those, who were most capable of understanding the depth and extent of his legal attainments, were confident, that should his life be spared, he would attain the highest honours of his profession.

He died December, 1820, at the age of 32. The shock given to the community by this event was unusual and the calamity was heightened by its unexpectedness. His general health, cheerfulness, and activity had given the promise of a long life, and his friends were not alarmed for him until a week before his

death. His disease was an inflammation of the brain, which first discovered itself in slight aberrations of mind, and terminated in delirium. This awful eclipse of reason continued to the last, so that his friends were denied the satisfaction of receiving from his dying lips assurances of his Christian hope. Some of them however recollect with pleasure, that at the beginning of his disease, when his intellect was rather exalted than deranged, his expressions of religious feeling and joy were unusually strong; and he has left them higher consolation than a dying testimony, even the memory of a blameless and well-spent life.

Having given this brief record of a life too peaceful and prosperous to furnish matter for biography, we proceed to give our views of the character of Mr. Gallison.—His chief distinction was not talent, although he had fine powers of intellect, and a capacity of attention, which, in usefulness if not in splendour, generally surpasses genius. His primary characteristic, and that which gave him his peculiar weight in the community, was the force of moral and religious principle; a force, which operated with the steadiness of a law of nature, a paramount energy which suffered no portion of life or intellect to be wasted, which concentrated all his faculties and feelings on worthy objects. His powers did not astonish, but none of them were lost to himself or society. His great distinction was the singleness of his mind, the sway which duty had gained over him, his habit of submitting to this as to an inviolable ordinance of the universe. Conscience was consulted reverently as an oracle of God. The moral power seemed always at work in his breast, and its control reached to his whole life.

We sometimes witness a strong regard to duty, which confers little grace or interest on the character, because partial and exclusive views are taken of duty, and God is thought to require a narrow service, which chains and contracts instead of unfolding the mind. In Mr. Gallison the sense of duty was as enlightened and enlarged, at it was strong. To live religiously, he did not think himself called to give up the proper pursuits and gratifications of human nature. He believed, that religion was in harmony with intellectual improvement, with the pleasures of imagination and society, and especially with the kind affections. His views of the true excellence of a human being were large and generous; and hence instead of that contracted and repulsive character, which has often been identified with piety, his virtue, though of adamant firmness, was attractive, cheerful, lovely.

This union of strength and light in his sense of duty, gave a singular harmony to his character. All his faculties and sensibilities seemed to unfold together, just as the whole body grows

at once ; and all were preserved by a wise presiding moral sentiment in their just proportions. He was remarkably free from excess, even in the virtues and pursuits to which he was most prone. His well balanced mind was the admiration of his friends. He had strong feeling, yet a calm judgment ; and unwearied activity without restlessness or precipitancy. He had vigour and freedom of thought, but not the slightest propensity to rash and wild speculation. He had professional ardour, but did not sacrifice to his profession the general improvement of his intellect and heart. He loved study, and equally loved society. He had religious sensibility, but a sensibility which never rested, until it had found its true perfection and manifestation in practice. His mind was singularly harmonious, a well adjusted whole ; and this was the secret of the signal confidence which he inspired ; for confidence, or the repose of our minds on another, depends on nothing so much as on the proportion which we observe in his character. Even a good feeling, when carried to excess, though viewed with indulgence and affection, always shakes in a measure our trust.

From this general survey, we pass to some particulars of the character of Mr. Gallison. His religion was a trait which claims our first consideration. He believed in God, and in the revelation of his will by Jesus Christ ; and he was not a man in whom such a belief could lie dead. That great and almost overwhelming doctrine of a God, the Maker of all things, in Whom he lived, and from Whom all his blessings came, wrought in him powerfully. He was not satisfied with a superficial religion, but was particularly interested in those instructions from the pulpit which enjoined a deep, living, all-pervading sense of God's presence and authority, and an intimate union of the mind with its Creator. A friend, who knew him intimately, observes : " In our frequent walks, his conversation so naturally and cheerfully turned on the attributes and dispensations of God, as convinced me that his religion was no less the delight of his heart, than the guide of his life. Though habitually temperate in his feelings, I have sometimes known him kindle into rapture while conversing on these holy themes."

But his religion, though strong and earnest, was in unison with his whole character, calm, inquisitive, rational. Uninfected by bigotry or fanaticism, unseduced by the fair promises of the spirit of innovation, he formed his views of the Christian system with caution, and held them without asperity. In regard to that important doctrine which has lately agitated the community, he was a Unitarian, believing in the pre-existence of the Saviour, and as firmly believing that he was a distinct being from the Supreme God, derived from and dependent on him ; and he considered the

Gospel of John, which is often esteemed as the strong hold of opposite sentiments, as giving peculiar support to these views. We mention this, not because the conclusions of so wise and good a man were necessarily true, but because reproach is often thrown on the opinions which he adopted, as wanting power to purify and save. He may have erred, for he was a man; but who that knew him can doubt that, whatever were his errors, he held the most important and efficacious doctrines of Christianity? His religious friends, and they were not a few, can testify to the seriousness and reverence with which he approached the scriptures, and to the fidelity with which he availed himself of the means of a right interpretation.

His religion was not ostentatiously thrust on notice; but he thought as little of hiding it, as of concealing his social feelings, or his love of knowledge. It was the light by which he walked, and his daily path shewed whence the light came. Of his decision in asserting the principles of that religion, which he received as from God, he gave a striking proof in his address to the Peace Society of this Commonwealth, which breathes the very morality of Christ, and is throughout a mild but firm remonstrance against great practical errors, which have corrupted the church almost as deeply as the world. It was so natural to him to act on the convictions of his mind, that he seemed on this occasion utterly unconscious, that there was a degree of heroism in a young man of a secular calling, and who mixed occasionally in fashionable life, enlisting so earnestly in the service of the most neglected, yet most distinguishing virtues of Christianity.

That a man, to whom Christianity was so authoritative, should be characterized by its chief grace, benevolence, we cannot wonder. Nature formed him for the kind affections, and religious principle added tenderness, steadiness, dignity to the impulses of nature. That great maxim of Christianity, "No man liveth to himself," was engraven on his mind. Without profession, or show, or any striking discoveries of emotion, he felt the claim of every thing human on his sympathy and service. His youth and professional engagements did not absolve him to his own conscience from labouring in the cause of mankind; and his steady zeal redeemed from business sufficient time for doing extensive good. In the institutions with which he connected himself, for useful objects, he gave more than his property; he contributed his mind, his judgment, his well directed zeal; and the object which he was found to favour, derived advantage from his sanction, no less than from his labours.

He felt strongly, what a just view of human nature always teaches, that society is served by nothing so essentially, as by the infusion of a moral and religious spirit into all its classes ; and this principle, like every other, when once recognized, became to him a law. We cannot but mention with great pleasure the earnestness with which he entered into a plan for collecting the poor children in the neighbourhood of the church where he worshipped, into a school for religious instruction on the Lord's day. He visited many poor families on this errand of charity, offering at once Christian instruction and the pecuniary means by which the children might be clothed decently to receive it ; and he gave a part of every Sunday to this office. The friend, whom we formerly quoted, observes, " I was much delighted to see him one Sunday, leading one of his little flock, (who being lately arrived had not become familiarized to his home) through our dirtiest lanes, and inquiring at the humblest sheds for his dwelling." To a man, crowded with business, and accustomed to the most refined society, this lowly and unostentatious mode of charity could only have been recommended by a supreme sense of religious and social obligation. He was one of the few among us, who saw, that the initiation of the poor into moral and religious truth, was an office worthy of the most cultivated understanding, and that to leave it, as it is sometimes left, to those whose zeal outstrips their knowledge, was to expose to hazard and reproach one of the most powerful means of benefitting society.

Another cause to which he devoted himself was the Peace Society of this commonwealth, and to this institution his mind was drawn and bound by perceiving its accordance with the spirit of christianity. Accustomed as he was to believe that every principle which a man adopts is to be carried into life, he was shocked with the repugnance between the christian code and the practice of its professed followers on the subject of war ; and he believed, that christianity, seconded as it is by the progress of society, was a power adequate to the production of a great revolution of opinion on this point, if its plain principles and the plain interests of men were earnestly unfolded. There was one part of this extensive topic, to which his mind particularly turned. He believed, that society had made sufficient advances to warrant the attempt to expunge from the usages of war, the right of capturing private property at sea. He believed that the evils of war would be greatly abridged, and its recurrence checked, were the ocean to be made a safe, privileged, unmolested pathway for all nations, whether in war or peace ; and that the minds of men had become prepared for this change, by

the respect now paid by belligerents to private property on shore, a mitigation of war to be wholly ascribed to the progress of the principles and spirit of christianity. His interest in this subject led him to study the history of maritime warfare, and probably no man among us had acquired a more extensive acquaintance with it. Some of the results he gave in an article in the *North American Review* on Privateering, and in a Memorial to Congress against this remnant of barbarism, which will probably be offered during this session. To this field of labour he certainly was not drawn by the hope of popularity; and though he outstripped the feelings of the community, his efforts will not be vain. He was a pioneer in a path, in which society, if it continue to advance, will certainly follow him, and will at length do justice to the wisdom as well as purity of his design.

Other institutions shared his zeal and countenance, but we pass from these to observe, that his benevolence was not husbanded for public works or great occasions. It entered into the very frame and structure of his mind, so that, wherever he acted, he left its evidences and fruits. Even in those employments, where a man is expected to propose distinctly his own interest, he looked beyond himself; and those who paid him for his services, felt that another debt was due, and personal attachment often sprung from the intercourse of business. In his social and domestic connections, how he felt and lived, and what spirit he breathed, we learn from the countenances and tones of his friends, when they speak of his loss. The kind of praise which a man receives after death corresponds generally with precision to his character. We can often see on the decease of a distinguished individual, that whilst all praise, few feel; that the heart has no burden, no oppression. In the case of Mr. Gallison, there was a general, spontaneous conviction that society had been bereaved; and at the same time, a feeling of personal bereavement, as if a void which no other could fill, were made in every circle in which he familiarly moved; and this can only be explained by the genuine benevolence, the sympathy with every human interest, which formed his character. His benevolence indeed was singularly unalloyed. Those feelings of unkindness which sometimes obscure, for a moment, the goodness of excellent men, seldom or never passed over him. Those who best knew him cannot by an effort of imagination put an acrimonious speech into his lips, any more than they can think of him under an entirely different countenance. The voice ceases to be his, its tones do not belong to him, when they would make it the vehicle of unkindness. We have understood, what we should not doubt,

that in his profession, amidst the collision of rivals, his ambition, which undoubtedly degenerated sometimes into excess, was still so controlled by his generosity and uprightness, that he was never known to sully with an envious breath, the honest fame of another, or to withhold a ready testimony to another's worth. So great was the kindliness of his heart, that his many pressing employments did not exclude those little attentions to his kindred, for which multiplied cares are generally admitted as an excuse. He made leisure for minute as well as important services, and thus it is that a feeling of tenderness as well as of respect is spread through the whole circle of his relatives.

In regard to his intellectual powers, they derived their superiority not only from the liberality of nature, but from the conscientiousness with which they were improved. He early felt the importance of a generous and extensive culture of the mind, and systematically connected with professional studies the pursuit of general literature. He was a striking example of the influence of an operative and enlightened moral sense over the intellect. His views were distinguished not so much by boldness and excursiveness as by clearness, steadiness, judiciousness and truth, and these characteristic properties of his understanding derived their strength, if not existence, from that fairness, rectitude, simplicity, and that love of the true and useful, which entered so largely into his moral constitution. The objects on which he thought and wrote did not offer themselves to him in the bright hues of inspired imagination, but in the forms, dimensions, and colours of reality; and yet there was no tameness in his conception, for the moral relations of things, the most sublime of all relations, he traced with eagerness and delighted to unfold. Accordingly in all his writings we perceive the marks of an understanding surrounded by a clear and warm moral atmosphere. His intellect, we repeat it, was excited and developed very much by moral and religious principle. It was not naturally creative, restless, stirred by a bright and burning imagination. The strong power within was conscience, enlightened and exalted by religion; and this sent life through the intellect, and conferred or heightened the qualities by which it was distinguished.

Of his professional character we know nothing by personal observation; but we do know, that in a metropolis, where the standard of professional talent and purity is high, he was eminent. We have understood, that he was at once a scientifick and practical lawyer, uniting comprehensive views of jurisprudence, and laborious research into general principles, with a singular accuracy, and most conscientious fidelity, in investigating the details of the causes in which he was engaged. The spontaneous tribute of

the members of the Suffolk bar to so young a brother is perhaps without precedent. It deserves to be mentioned among his claims to esteem, that he was not usurped by a profession to which he was so devoted ; that his thirst for legal knowledge and distinction, though so ardent, left him free for such variety of exertions and acquisitions.

Of his industry, we have had occasion frequently to speak, and it was not the least striking trait in his character. We need no other proof of this, than his early eminence in a profession, which offers no prizes to genius unaccompanied by application, whose treasures are locked up in books, which hold out no lures to imagination or taste, and which can only interest a mind disposed to patient and intense exertion. We recur, however, to his industry, not so much because it distinguished him, as from the desire of removing what seems to us a false impression, that he fell a victim to excessive application. That he was occasionally guilty of intemperate study, (a crime in the eye of a refined morality, because it sacrifices future and extensive usefulness to immediate acquisition,) is probably true ; but less guilty, we apprehend, than many who are not charged with excess. His social nature, his love of general literature, and his regular use of exercise, gave as great and frequent relaxation to his mind, as studious men generally think necessary ; nor ought his example to lose its power, by the apprehension, that to follow his steps will be to descend with him to an early grave.

This excellent man, it has pleased God to take from us ; and to take without warning, when our hope was firmest, and his prospects of usefulness and prosperity were to human eye, unclouded. That such a course should be so short, is the general sorrow. But ought we to think it short ? In the best sense his life was long. To be the centre of so many influences ; to awaken through so large a circle sentiments of affection and esteem ; to bear effectual testimony to the reality of religion ; to exalt the standard of youthful character ; to adorn a profession, to which the administration of public justice, and the care of our civil institutions are peculiarly confided ; to uphold and strengthen useful associations ; to be the friend of the poor and ignorant, and a model for the rich and improved ; to live in the hearts of friends, and to die amidst general, deep, unaffected lamentation ; these surely are not evidences of a brief existence. *Honourable age is not that, which standeth in length of time, nor which is measured by number of years ; but wisdom is the grey hair unto men, and an unspotted life is old age.*

Still the question may be asked, "why was he taken from so much usefulness ?" Were that state laid open to us, into which

he is removed, we should have an answer. We should see, that this world is not the only one, where intellect is unfolded, and the heart and active powers find objects. We might see, that such a spirit, as his, was needed now in another and nobler province of the creation ; and that all God's providence towards him had been training and fitting him to be born, if we may so speak, at this very time, into the future world, there to perform offices and receive blessings which only a mind so framed and gifted could sustain and enjoy. *He is not lost.* Jesus, whom he followed, "hath abolished death." Thought, affection, piety, usefulness do not die. If they did, we should do well to hang his tomb with sackcloth, or rather to obliterate every trace and recollection of his tomb and his name, for then a light, more precious than the sun's, is quenched forever. But he is not lost, nor is he exiled from his true happiness. An enlightened, just and good mind, is a citizen of the universe, and has faculties and affections which correspond to all God's works. Why would we limit it to earth, perhaps the lowest world in this immense creation ? Why shall not the spirit, which has given proof of its divine origin and heavenly tendency, be suffered to rise to its proper abode, to a holier community, to a vision of God, under which earthly and mortal natures would sink and be dissolved.

One benefit of the early removal of such a man as Mr. Gallison is obvious. We learn from it, how early in life the great work of life may begin, and how successfully be prosecuted. Had he lived to advanced years, the acquisitions of his youth would have been forgotten and lost in those of riper years. His character would have been an invaluable legacy, but chiefly to the mature and aged. And surely if his early death shall exalt the aims and purposes of the young ; if piety, now postponed to later years, to a winter which bears no such fruit, shall be esteemed the ornament and defence of that interesting and tempted age ; if our young men shall learn from him that they belong to God and society ; then his early death may prove as useful as a protracted life.

We shall add but one more remark. The general sorrow which followed Mr. Gallison to the tomb, was not only honourable to him, but to the community. For he had no dazzling qualities. His manners were not imposing, nor was he aided by uncommon patronage. His worth was unobtrusive, mild, retiring, and left to win its own way to notice and honour. Yet how few young men have reared such a monument in the memories and hearts of the community ? Amidst charges of degeneracy, and with real grounds of humiliation, we should deem

it a privilege to live in a state of society, in which such a character as Mr. Gallison's is so generally understood, and is recompensed with such heartfelt and generous praise.

*Note.*—A Memoir of Mr. Gallison would be imperfect, which did not contain the tribute of the members of the Suffolk Bar to his worth, and we therefore add it.

On the 26th instant, the Bar of the county of Suffolk, at a meeting holden to consider what measures had become proper in consequence of his decease, unanimously passed the following votes—

*Voted*, That the members of the Bar will attend the funeral of Mr. Gallison, and that crape be worn by the members, until the end of the present term of the Supreme Court.

*Voted*, That the following notice of Mr. Gallison's decease be recorded in the books of the Bar.

"The members of our association have been assembled by their common sorrow and sympathy, occasioned by the bereavement which the profession and the community have sustained in the decease of Mr. Gallison.

"As a fraternity our strength is impaired;—as members of society, we are sorrowers in common with all who respect learning, integrity, fidelity, piety, and whatsoever tends to adorn and elevate the fellowship of men.

"The emanations from Mr. Gallison's mind and heart were so familiar to us and of such daily experience, that like some of the most common, though most precious of blessings, it is only by unexpected and irretrievable loss that their just value is perceived.

"Professional learning, in Mr. Gallison, was scarcely a subject of remark. We all felt that he must be learned, for we all knew that he severely exacted of himself to be competent to whatsoever he undertook;—diligence and fidelity were his peculiar qualities; his moral sense made them so;—he could never inspire a confidence that he could not fully satisfy.

"It is not only a learned, a diligent, a faithful minister of justice, that is lost to us; the public have lost one of the purest and most indefatigable and most capable of all men who have attempted to illustrate the utility of professional learning; to prove the beauty and fitness of morality, and to give new attraction to the truth of revealed sanctions. It was among the favorite pursuits and objects of our deceased brother, to trace the connexion and dependence which exist between learning, religion, morality, civil freedom, and human happiness.

"The very virtues which we admired are the cause of our present regret. His labours were incessant—and through these his course is terminated at an early age. However brief, his life has been long enough to furnish a valuable commentary on our professional, moral, and political institutions. He lived long enough to prove that an unaided individual, of such qualities as those which we are called on to regret, will find a just place in the community. He has proved that an unassuming citizen of chastened temper, amiable deportment, indefatigable industry, incorruptible integrity, and sincere attachment to the public welfare, will always be felt, known, and honoured. He has proved that a man who was never known among his contemporaries, associates, and rivals to have refused to others what belonged to them; or to have assumed to himself what was not his own, cannot go down to the tomb unattended by general and heartfelt regret."

A copy of the records.

W. J. SPOONER, *Sec'y.*

[The following remarks upon the rights and duties of government in relation to religion were written during the debates on that subject in the Convention, and were originally intended for the newspaper. Although these debates are now closed, yet as the general principles by which it ought to be settled, are at all times of deep importance, what is here said, it is thought, may not be wholly uninteresting to the readers of the Disciple.]

# REMARKS ON THE RIGHT AND DUTY OF GOVERNMENT TO PROVIDE FOR THE SUPPORT OF RELIGION BY LAW.

THE enquiry into the right of governments to support religion by law, will probably be found to resolve itself entirely into a question of expediency. As, however, in the recent discussions of this subject, in application to the third article of the Massachusetts Bill of Rights, two great questions have been made;—*first*, has civil government a right to provide by law for the support of religion? and *secondly*, is it expedient to exercise this right?—in the remarks I am now to offer, I shall follow the same distribution.

First. As to the right of government. It is objected in the first place, that religion is a matter entirely between every man and his creator, and, of course, that civil authority can have no concern with it. This objection arises from a misapprehension of the distinction between those objects, which are the proper concern of government, and those which are not. Society is not a being, which can think and feel; but a relation of individuals, and is affected only as individuals are affected. Obvious as this truth is, a practical inattention to it has been the cause of many mistakes in political reasoning. It cannot, therefore, be the difference of public and private, that makes the distinction in this case, but it is created by considerations of practicability, expediency and justice. There are many subjects, which government cannot regulate, and there are others, where its interference would, on the whole, be prejudicial, or violate the essential principles of equity; but wherever the control of government is at once possible, useful and just, that control may be properly exerted. Surely the province of government is not merely to provide directly for the security of the persons and property of the citizens; its proper sphere is whatever can promote the peace and happiness of society, in the widest view of the subject. Why else does it encourage institutions for education, for the diffusion of knowledge, the suppression of vice, and the advancement of good morals? It is true, there are various means of promoting important ends, with which it does not intermeddle; not on account of any thing in the abstract nature of these ends,

which renders them improper objects of legislation ; but because legislation cannot reach them or its interference would be productive of more mischief than advantage. Such are those charities and duties, which belong to the intimate relations of life. These are not made the subjects of law, because they are either affections which laws cannot command, or offices so indeterminate that laws cannot define them before hand ; and more especially from the vexatious character of all attempts at such particular regulation. Could laws make good husbands and wives, good parents and children, good neighbours and friends, would it not be the duty of legislatures to enact them ? Could they, in short, inspire the breast of every citizen with the very spirit of true religion, with those principles of obedience to the commands of God, of submission to his will and trust in his promises, which are the only sure foundations of present peace and immortal hopes, how pitiful, as well as unnecessary, would a great portion of that mass of provisions, which now crowds our statute books, become ? But what legislatures, for the reasons mentioned, cannot do directly, they can and ought indirectly to attempt ; and in no way can they so effectually accomplish this, as by securing the diffusion of religious instruction.

But it is not merely from this enlarged view of the objects of government, that its right to support religion results ; religion is also absolutely necessary to the attainment of those ends, which are universally acknowledged to fall within its legitimate province ; the preservation of social order and its own permanency.

It is not upon the sanctions of civil law, that the rights of person and property, that faith in promises, that the mutual reliance and sense of security, which enter into all the transactions and intercourse of social life, and bind the members of a community together, principally depend. Take away the silent and private influences of religion and conscience, which come in upon a man in his retirement, and break off his schemes of fraud, of injustice, and treachery, and the arm of law could place but a feeble check upon human selfishness. Or rather, crimes are guarded against, not so much by those fears, which hold back the villain from perpetrating what he has conceived, as by the production of those moral habits and feelings, which prevent the very formation of guilty designs. Nor can it be too deeply realized, of what vital importance is the operation of religious principle to the very existence of political freedom ; because, where the people are generally corrupt, nothing but a system of minute inspection, of universal regulation and re-

straint, utterly irreconcilable with the spirit of freedom, can save the state from the most thorough licentiousness and anarchy.\*

Has not government a right to provide for its own permanency and the integrity of its agents? And without religion where would be the security of oaths, where the incorruptibleness and fidelity of officers, which are the foundation of all civil institutions and rights? It is not merely the religious principles of rulers themselves, by which they are guided and restrained. A magistrate without religion is kept in awe; those sentiments of honour and reputation, which are sometimes a sort of substitute for conscience, are preserved in vigour and activity by the atmosphere of moral purity, created by a religious community. This is true of all governments, and it is especially true of a government like ours, which has its basis in the popular

\* For a clear and forcible developement of this topic, the social character of religion, I beg leave to refer to the sermon of the Rev. Dr. Channing on this subject, recently published; where the reader will find some views of government not commonly to be met with. A sermon, of which it is praise enough to say, it is what would be expected from its author. No apology is necessary for subjoining the following extract:

"Few men suspect, perhaps no man comprehends, the extent of the support given by religion to every virtue. No man perhaps is aware, how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheard in Heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is every thing to us, and death is total, everlasting extinction; once let men *thoroughly* abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope perhaps that human laws and natural sympathy would hold society together. As reasonably might we believe, that were the sun quenched in the heavens, *our* torches could illuminate, and *our* fires quicken and fertilize the creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? and what is he more, if atheism be true? Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite knowing no restraint, and poverty and suffering having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sounds. A sordid self interest would supplant every other feeling, and man would become in fact, what the theory of atheism declares him to be, a companion for brutes."

will. If there be any force in what has been said, those who deny to government the right to support religion by law, cannot do it on the general and abstract ground. It must then be, because it is supposed to imply in it the right of enforcing error, or involve the violation of the private rights of conscience.

The second objection, then, to the existence of this right in government is, that it implies the right of enforcing error. To every christian it might be a sufficient answer to this objection to say, that our constitution does not require instruction in any particular form of christianity, but only in christianity itself. I am aware, however, it may be said, that although it does not do this directly, yet it authorizes particular societies to do it by giving them the power to raise taxes for that purpose. But the principle of this objection, if admitted any farther than as a circumstance of expediency to be considered, would put an end to all instruction whatever. Shall no professor of a college or master of a school require the attention of his pupils to one word of moral or religious doctrine, because he may be found teaching error instead of truth? May no parent gather his offspring around him, and instil into their tender minds some notions of God, of duty, and of responsibility; must he leave them to grow up without any bias in favour of religion, or one thought of a judgment to come, because it is possible, nay in many cases certain, that pernicious errors may be imbibed in the lessons they receive? The adoption of this principle would shut up every book, that did not claim to be infallible, would close the mouth of every teacher, who did know that he was right.

Does then, in the third place, the supposition of this right in government involve the violation of the private rights of conscience?

The rights of conscience may be supposed to have relation either to opinions, to the expression of opinions, or to actions.

1. Of opinions. We readily admit government has no right to command or forbid the exercise of certain opinions, nor is this peculiar to religious opinions, but is common to all: and for this plain reason, that the enactments of law cannot reach opinions; and while they hold out inducements to prevarication and insincerity, belief can neither be enforced nor changed by the sanctions of civil authority. Yet there are cases of expediency, in which particular religious opinions may very justly be considered as a disqualification for office. Thus, it would have been no violation of the rights of conscience in the first princes of the house of Hanover, during the contests with the Pretender, to have required of every candidate for an important office, either in the state or the army, an abjuration of the supremacy of the Pope.

2dly. What are the rights of government in regard to the public expression and dissemination of doctrines in religion. Here, too, we admit that it is rarely expedient, and of consequence rarely right, for government to interfere. Not that such interference, although by producing a powerful reaction, it may sometimes serve to extend, instead of checking the obnoxious opinions, would generally be ineffectual; but because the truth is most successfully discovered and propagated by an honest and free avowal of sentiments, and an independent and unrestrained discussion of opposite arguments; while such discussions are conducted with moderation and decency. This principle, however, is not without its limitations. Doctrines have been taught and may again be taught, as the precepts of religion, which strike at the very foundations of social order. Thus, when the Catholics inculcated upon their hearers, that no allegiance was due to a protestant ruler, and that even to assassinate such a one was doing God service, it cannot be doubted that such preaching might not only be forbidden but punished by the civil power, however sincerely the plea of conscience might be urged in justification.

3dly. In regard to actions, the sphere of government is more extensive. If any one should maintain, that government has no right to prohibit and punish actions, which are prompted by a sincere conscience, or even in some cases to require those which the conscience of the individual may forbid—let him well consider to what consequences, such a principle might sometimes lead. When the fanatical guides of the mob at Munster led their followers to such enormities of indecency and extravagance, had the civil arm no right to interfere? And when Ravaillac raised his hand against the life of Henry IV. of France;—when the Catholics of the Netherlands were taught, that the assassination of the Prince of Orange, the gallant defender of the cause of protestantism and liberty, would be a deed most acceptable in the sight of God, and the solemn duty of every Papist; had the civil arm no right to interfere? When many of the deluded followers of George Fox went naked through the streets, and into the assembled religious congregations of several of the principal cities of England, for a sign to the people; some of them at least were undoubtedly actuated by motives the most conscientious—and had the civil arm no right to interfere?—Nay, more; this very plea of conscience would destroy itself. The bloodiest persecutors, and many of them no doubt with sincerity, have professed the commands of conscience, no less than their victims. If conscience called the martyr to the stake, it was conscience also that bound him to it and lighted the faggots, which were to consume

him. It was the conscience no less than the cruelty of Philip II. which filled the prisons of the inquisition and kindled the fires of the auto da fe. Even the Apostle of the Gentiles thought that he ought to do many things contrary to the name of Jesus of Nazareth.

But it may be objected, Has not a man a right to act in obedience to the dictates of his conscience? Undoubtedly, he has not only a right, but it is his duty so to do. Conscience may be erroneous, but it is our only guide, and we are bound to follow it. Can then opposite rights exist; can I have a right to act in a certain way, and at the same time government a right to punish me for it? Not in the abstract nature of things; but in relation to human agents, with limited intelligence, it cannot be otherwise. If you think it your duty to take the life of your neighbour, without the forms of law, you are bound to do it; and it is the no less solemn duty of the law, to hang you for it; or should you be acquitted, it would not be on the ground of conscience, but of insanity. The guilt is in a vincible error—nay, this same conscience itself, sincere as it may be, is often founded on the habitual indulgence of the very vilest passions of our nature. What then is the conclusion? That even in matters of conscience, government must possess the abstract right to interpose its authority; and that the practical right of actual interposition depends not on the scrupulosity, or sincerity of the conscience of the subject; but on the nature and circumstances of the case, or in other words, on expediency. I am aware, that in these remarks upon the general rights of conscience, I shall seem to many to have been labouring to prove some of the plainest and most acknowledged principles of civil polity; and I have been thus particular, not because they appear to me to be necessarily connected with the question in debate, for I am unable to perceive that any provision of the third article of the bill of rights can be considered a violation of a conscience the most scrupulous; but because they have been so often introduced in the discussion.

Do you believe in any religion? If you do not, conscience has nothing to do with the subject; if you do, do you conceive your religion to be of any importance to society? If so, you must think it, in the same proportion, important that a knowledge of it should be diffused; and of consequence that is your duty, in proportion to your means, to aid in this diffusion. Or, will you say that this is a duty of religion, and therefore government has no right to interpose additional sanctions to those of the Divine law. But are you not aware, that the principle of this argument would bear equally against all human means; that it denies the right of gov-

ernment to forbid or to command a single act, that is forbidden or commanded by the law of God? The law of God has said, thou shalt not steal, thou shalt not kill : has civil law then no right to punish theft or murder? Perhaps you will say, this is true only in relation to those acts, which are peculiarly of a religious nature. Is it wrong then for government to punish profaneness or blasphemy, because it is written, Thou shalt not take the name of the Lord thy God in vain?

But the bill of rights may in its operation require you to assist in the support of a form of religion, in which you do not believe; nay, more, which you may think positively pernicious. It would here perhaps be enough to answer, that this is by no means a necessary or a frequent case, that it is only one of those accidental evils, which must sometimes follow from the operation of the most wholesome general rules; but we are willing to meet the objection in its full force. When, therefore, you say, *positively pernicious*, you probably mean in comparison with the religion which you believe to be the true: since you will not, it is thought, deny, that any religion, which recognizes the great doctrine of retribution, and teaches a correct system of morals, is better than absolute atheism. Did the establishment of the legal teacher take from you the liberty of propagating your own opinions in the parish, there would be something in the objection. But you may labour by every means in your power, both by yourself and the preachers of your sect, to make proselytes of those around you, and should you succeed in gaining a majority, you become entitled to all the privileges of the prevailing party. You are not, therefore, required to aid in the support of a positive evil, but only of an inferior good; nor does even this preclude you from adopting every proper means, which you could otherwise use, for substituting what you believe to be the truth in the place of delusion. Let me ask any conscientious opposer of the principles I am supporting, should an estate in some Catholic country be devised to you, encumbered with the regular tithes to the catholic bishop, or an annuity to a convent, would you on this account hesitate to accept it? Yet were this same devise accompanied with a condition, that you should profess the religion of the Pope, you would undoubtedly reject the gift. What then is the difference, but that in the latter case there is a direct violation of conscience required, while in the former there is none. If, then, under such circumstances, it would be no violation of conscience to pay the tithes or the annuity, when called upon by the law of the land; how can it be a violation of conscience, to require you to contribute your proportion to the support of a form of religion, differing far less materially from your own.

You probably admit it to be the legitimate province of government to secure to every religious assembly the peaceable worship of God in their own way ; and is not this an ordinance of government for the support of religion ? and may it not impose restraints upon some as burthensome and as directly conducive to what they may conceive the advancement of error, as the requisition made in the former case of you ? Consider the suspension of the occupations and labours of busy life upon the sabbath. This is absolutely necessary, that christians may peaceably worship God on that day ; yet might not the Jew urge every argument against it, which you can bring forward in the present case ? You may say the bill of rights gives facilities for the propagating of the orthodox or the unitarian heresy, and takes from you the dollar, which you have earned. The Jew may say the Christian sabbath gives facilities for spreading the Christian heresy, and takes from him the opportunity of acquiring the dollar, he might otherwise have earned. The establishment of public schools by law is as truly a violation of conscience as the bill of rights ; unless there were appended to every such law a positive prohibition, that any master of such school should either pray with his pupils, or give them any instruction touching religion.

I shall now make some remarks upon the second question, the only one, as it seems to me upon which a reasonable doubt can be entertained. Is it then to be expected that religion will be more widely disseminated and better taught, when supported by government, than if left to the voluntary contributions of the citizens ?

A strong presumption in favour of the affirmative of this question arises from the universal practice of governments in this respect. Statesmen of all ages have considered the influence of the motives of religion essential to the support of civil laws, and that civil laws were no less necessary to the support of the influence of religion. So remarkable is this universality, that Bishop Warburton, as is well known, considers it a sufficient evidence of the divine legation of Moses, that he did not avail himself of the sanctions of a future state, to give authority to the Jewish ritual and law.

But here will be urged the old objection, the corruptions of religion, the persecutions, and the tyranny that have so generally attended the union of church and state. As well might we argue that because most of the governments of the old world have been oppressive, therefore government itself is an evil and to be abolished. To show the utter inapplicability of the objection, let us consider for a moment in what this union has consisted, and whence its evils have arisen. Take, for illustration,

the establishment of the English church, the purest, perhaps, which has been formed. It has a clergy consisting of different ranks, the higher orders of which are possessed of great wealth and power, and in a great degree dependent on the government not merely for support, but for their appointment and rise in the church; and all this patronage is confined to a single sect, guarded by creeds and subscriptions. What are the consequences? That freedom of inquiry is greatly restricted; that the valuable livings of the church are often made either the consideration or the reward of political subserviency, and the whole weight of clerical influence and ambition brought to aid the measures of the ministry.

I would be understood to speak here, not of the necessary, but the natural consequences. To these consequences there have been and are many noble exceptions. Now let me put it to any man's conscience, to say if either of these tendencies is to be found in the provisions of the Bill of Rights. So far from giving to any one sect the preponderance over another, it is expressly declared that no such preponderance ever shall be given. In freedom of inquiry and judgment, neither the minister nor his people are under any other restraint than that which arises from their mutual influence and from general opinion. Neither the legislature nor the executive have at their disposal the meanest parish in the commonwealth. They cannot deprive a single minister, increase his salary, or advance him to a higher station in the church. For every thing he is dependent on his parish. They elect him to his office, fix the measure of his support, and, when they please, will dismiss him from both. Under such circumstances, even were our executive a monarch and a portion of our legislature an hereditary aristocracy, there could be nothing to fear. But when it is further recollected, that the whole body of the government proceed annually from the bosom of the people, and by the free votes of the people, he, who talks of the dangerous union of church and state, must be either himself deluded by a name, or seek to impose that delusion on others.

Again, an argument against the necessity of the aid of government in the support of religion, is drawn from the history of the dissenters in England, and of several sects in our own country, and from the practice of some of the larger towns in the commonwealth. These facts may be readily admitted, and as easily explained.

As to dissenters, two general observations may be made. In the first place it may be remarked, that those who vary from the prevalent form of religion, still feel all the influence of the

sentiments and habits which are created by that form. In such circumstances, the relation of the establishment to dissent, is precisely the same with that of christianity to deism, and as well might you reason from the decent morals of many deists in christian countries, against the uses of christianity, as from the conduct of dissenters, where an establishment exists, against the necessity of such an establishment. I use this comparison merely as an illustration, without the slightest intention of exciting odium toward any class of christians. Besides, in our own commonwealth the dissenter well knows, that what he does voluntarily, he might otherwise be compelled to do by law.

In the second place, there is always a presumption, that such as depart from the common usage of those around them, have thought more of the subject, and feel a deeper zeal, than many, whom they leave behind. The great mass of those, who have no strong interest in religion of any form, naturally fall into the ranks of the establishment, and it is for such that an establishment is peculiarly necessary; while the very act of dissent implies a more lively engagedness, and calls for a display of more devotion to the cause, and the zeal of the partizan is added to that of the christian.

In several of the most populous of our towns, public instruction in religion is supported by assessments on the pews; and as no one is required to become a pew-holder, this practice is represented as affording a strong presumption, that voluntary contributions would, throughout the State, be completely adequate for this purpose. To this presumption there are two answers. In the first place, the utility of the practice may reasonably be doubted, even in the places referred to; and in the second we cannot reason from what is expedient in towns crowded with inhabitants, to the scattered population of the country.

My first objection to this practice is, that it distributes the burthen of supporting religious instruction very unequally. The amount of the assessment in any case depends, not upon the ability of the pew-holder, but on the situation of his pew; nor is the difference between the pews paying the highest and lowest assessment by any means proportionate to the wealth of those who occupy them. The necessary consequence is, that while by the rich, the pew-tax is scarcely felt, to many, even of the middling classes, it is a burthen they can ill sustain; and not a few very respectable citizens, who might afford to hire and even to own a pew, cannot afford to pay the tax upon it. Were the advantages derived from the institutions of religion merely personal, there might be some justice in this; but they are of a public nature; and in the general security they give to property,

are even more important, than the establishment of laws and magistrates. But the evil does not stop here. Is it not to be feared that many masters of families in Boston, for instance, who think they cannot afford to pay the pew-tax in our congregational societies, and who are too proud to take their seat in the common galleries, either absent themselves from the public services, or go where they can find a cheaper religion? Look into our principal houses of worship; where is that well dressed assemblage of the poorer mechanics, labourers and apprentices, who usually appear in the galleries of country churches? They would willingly pay a small tax; and were they, in consequence of such tax, warned to parish meetings, called upon to vote in the settlement of ministers, erection of meeting houses, &c. would they not feel themselves to be members of a religious community, and instead of wasting their sabbaths in idleness or in low dissipation, be found decent worshippers in the temples of God. These views might be pursued much farther, and it is a subject which demands more consideration, than it has yet received.

But if the evils I have stated are all imaginary, or more than balanced by opposite advantages, still it seems to me, that no argument can be drawn from this usage of the towns to what would be expedient in the country. Were two thirds of the whole population of Boston to withdraw their aid from the support of public worship, public worship would still be supported and respectably supported. But it is not so in a large proportion of parishes in the country. In very many of these latter, from the extent of territory which a parish must necessarily comprehend, the loss of a very few members would destroy the society, or, at least render the support of a minister extremely difficult to those who should remain. Proofs of this, even under the operation of the present system, are within the knowledge of every one. It is believed that in Massachusetts the proportion of ministers to the number of inhabitants in the country will be found considerably to exceed the same proportion in the metropolis; but that in those states, where religion has not been supported by law, this proportion will be found reversed. How is this to be explained but upon the principle just mentioned? The history of dissenters, and the practice of our large towns, therefore, afford a presumption rather in favour of the support of religion by law, than against it.

It becomes those, who would tear away the existing foundations of our religious institutions, to consider well what they will place in their stead. Where are we to look for the motives, which are to induce those voluntary contributions, which are to

be substituted for the requisitions of law? Is it to the sentiments and habits of the people? But these, it is to be feared, will gradually cease with the causes that produced them. Is it to the convictions of duty, and a sense of the vast importance of religion? But that is a dangerous experiment, which places an imagined interest in opposition to duty; and will the support of religion be generally believed more essential to the well being of society, than the erection of public buildings, the maintaining of roads, the support of schools, and finally even of civil government itself? And yet, who would think of leaving these objects to the chance of voluntary contribution? Or is it to pride, to an apprehension of the charge of meanness? But a pretext will never be wanting to justify the individual, at least to himself.—He does not like the preacher, or he has received from him some affront, or he has been left out of some committee in which he should have been included, or he has not in some way or another had that influence in the parish, which his standing demanded. It is true the motives of principle or decency enumerated, will operate, and permanently operate, with very many, perhaps a majority; and this will be sufficient in the large towns, but not so in the country. There, for the reasons already given, the loss of a few will destroy the parish.

It is an important feature of the present system, that it assumes every member of the community, as belonging to some parish, while it is only by a positive act of his own that this connexion can be annulled. Men, like material bodies, have a tendency to continue as they are, and will hesitate to undo what they never would have done. Strangers are continually coming to reside within the precincts of different parishes, young men are coming forward into life. Many in each of these classes might, from various causes, delay attaching themselves to the religious society, till they began to doubt whether it were necessary to do it at all; especially would this be the case, should they see others around them in the same situation, to countenance this neglect.

The simple fact, that a man is called upon to pay for the support of the minister of the parish, is itself, it is believed, no inconsiderable inducement to attend on his ministrations. Men love to have their money's worth, and it has been used as an argument against the establishment of a school fund, that it would diminish the interest of the people in their schools. The argument is not without its weight, and is equally applicable to the subject under consideration. Let it not be said, that one who is led to the house of God by so low a motive, might as well have remained at home. From whatever principle he may attend in the sanctuary, he will, at least, be in the way of good

impressions; and if he be not made better, he may be prevented from growing worse. He will carry with him his wife and children, and will set a beneficial example to those around him. The advantage of the weekly services of public worship are not to be estimated solely by the positive amount of sincere piety, of which they are in the hand of God the means; but also by the evil they prevent. The weekly summons to lay aside the business, the pleasures, and the passions of the world, the regularly repeated enunciations of the rules of moral duty, and the great doctrines of the presence of God, and the sanctions of a future retribution, keep alive something like conscience even in the most obdurate heart, and prevent the decaying sparks of serious sentiment from utterly going out. The vast influence of these causes can only be appreciated by observing the downward progress, that is insensibly made in new settlements, where the sound of the church-going bell is never heard, and the returning sabbath calls to no appropriate services.

Much has been said of the ill-blood and heart-burnings, to which the present system has given rise. But were it executed uniformly and uprightly, would not its tendency be rather to prevent than to occasion such effects? The connection of a minister and his people has been often compared to the marriage relation; and has not the common argument against divorce, that the difficulty of separation prevents the desire of it, a pertinent application to the present case? The habitual feeling, that the tax must be paid, produces a ready acquiescence in it. In proof of this, it is well known that there are many towns in the commonwealth, where, in consequence of the original division of the parishes, a considerable portion of the citizens vote in one parish and worship in another; and this without any contentions or considerable difficulties. But grant the liberty of transferring the tax at pleasure, and preaching will be literally an article in the market, and men will chaffer for it at the cheapest rate. It would give to a few wealthy individuals the entire control in every parish, and have a most degrading tendency to destroy the independence and fidelity of the clergy. Is it not a fact, that very many of the law-suits and animosities which have existed, have arisen from the facilities, afforded by those very persons who most loudly lament these effects, to the practice of "signing off," as it is called; and that, too, where there was scarce a pretence of a change of opinions, and where little or nothing has been actually paid to that parish, to which the relation of the individual was professedly transferred? By the mention of this fact it is by no means my intention to intimate a wish, that the liberty, now granted by the constitution in this respect, should

be taken away. The evil alluded to is probably the inseparable concomitant of a greater good. But I do mean to say, that there are not a few Baptists and Episcopalians among us, who, but for this liberty, would have remained contented and determined Congregationalists all their days; and I advert to the circumstance merely as an illustration of the principle stated above.—It will be perceived, that in these last remarks, principal reference is had to the public advantages of religion, and to that method of supporting it, which is most conducive to this end. So far as the individual is concerned, he is, and ought to be, left at perfect liberty to attend on those ministrations, which are most agreeable to the dictates of his own conscience.

But after all, it is to experience we are to look for the most interesting instruction on this subject. What then are the lessons of experience. For forty years, we might rather say, for two centuries, has this system been in operation in our own Commonwealth. And where, let me ask, has freedom of inquiry been less restricted, where has persecution or oppression been less felt; where are the institutions of religion more respected, the sabbath better observed, where is sincere piety more prevalent, or the christian virtues more faithfully practised? In New England, generally, till of late, the same system has existed, and has any region of our country, or of the world, for so long a period been distinguished by a higher tone of moral and religious principle? So true is this, that in the new settlements of the west, if the traveller find a village with its meeting-house, and its minister, may he not fairly presume before hand, that its inhabitants are principally emigrants from New-England? Will it be said that these effects are to be ascribed to the peculiar character and circumstances of the first settlers of this part of our country? I believe it. But will any one maintain that the habits and sentiments of our forefathers have been transmitted without the aid of means; or must it be confessed, that their permanency is the natural consequence of the institutions they established, and handed down to us? Has the number of settled ministers been increased, or are the meeting-houses more crowded in Rhode Island, or New Hampshire, since these states departed from the system of their ancestors; or, does any one expect, that the sentiments and virtues of Christianity will henceforth start up with a more vigorous growth in Connecticut, now that the shades of a legal establishment have been swept away? In the Southern States, religion has been long left to take care of itself, and has it flourished more than in New-England? It is invidious to institute particular comparisons. Every one may be safely left to draw his own conclusions

from facts the most notorious. There is one circumstance, however, already noticed, to which I must be allowed again to refer, as bearing forcibly upon several of the points under discussion. While in the capital of Massachusetts the proportion of settled ministers to the population is one third less than in the state at large; in the Southern States this proportion is more than reversed.

It is a maxim in politics, that the actual results of any important change, often differ most widely from the anticipations of theory; and of course that innovations, though sometimes necessary to be made, are always experiments of hazard. This consideration ought to have the greatest weight in the present instance, because we may have all the advantage of the experiment, without any of the danger. The existing system is believed by many to have been productive of incalculable benefits; and by none will it be maintained to be an evil so intolerable as to demand an immediate alteration. In the neighbouring states the experiment of the change is now making. If upon full trial, this change should not be found to occasion the mischiefs that are apprehended from it, still more, if it should appear positively beneficial, we may at any time imitate their example, and reap all the advantages of their experience. But if, as is most solemnly feared by some of our wisest and best men, the reverse of all this should be proved by the event; if we should see in these states, notwithstanding the protracted operation of established sentiments and habits, one after another of the citizens, under various pretexts, withdrawing their aid from the support of religion, or neglecting to attach themselves to any society for that purpose, till the countenance of numbers shall take away the disgrace of singularity; if, as the necessary consequence of this, we should see parishes broken up, the clergy, from the poverty and precariousness of their support, losing their respectability, and men of talents no longer entering the profession; if we should see youth growing up without the regular instructions of the sabbath, the general sense of the sanctions of futurity disappearing, and the tone of morals universally relaxed; what reason shall we have to bless God, that we have been saved from evils so deplorable. Nor let it be thought, should we follow in this dangerous path, we might at any time retrace our steps. It is easy to relax existing obligations, but to bind them again upon men, when they have been once loosened, is at all times most difficult, and would in this case be impossible; since the very causes which would require such a measure, the increase of irreligion and vice, would most effectually prevent its adoption. Enthusiasm and fanaticism might still

occasionally shoot over the multitude, and shed on crowds of gazers a glare of wild and useless excitement; but a system of rational and regular instruction and worship could not be restored. That steady light, which shines into every man's dwelling, and guides him to his daily occupations and duties, which ripens the fruit and tinges the flowers of the earth, and spreads its brightness over a serene and glorious heaven, will have gone down upon us.

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## MISCELLANEOUS COLLECTIONS.

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### DR. MAYHEW.

WE extract with much pleasure the following Note to a Sermon preached on the Sunday after the funeral of Rev. Simeon Howard, D. D. and now published among "Sermons on particular occasions, by James Freeman, D. D., Minister of King's Chapel, Boston. Third edition. 1821."

"Dr. MAYHEW may with justice be denominated the first preacher of Unitarianism in Boston, and his religious society the first Unitarian Church. As this fact has lately been called in question by persons, who are unwilling to relinquish so great a name to a side which they call heresy, but who probably have not much knowledge of his writings, and have never conversed with the few surviving friends who still remember him, it is necessary that I should produce evidence of the truth of what I have affirmed. Omitting to cite any passages from his printed Discourses, and the Notes subjoined to them, the first witness I produce is the Rev. Isaac Smith, who informs me, that Dr. Mayhew was the principal means of the republication of Emlyn's Inquiry, which, as is well known to all who are acquainted with the ecclesiastical history of our country, excited much attention at its appearance, and to which an answer was written by President Burr. In this republication Dr. Mayhew was aided by his parishioners, and several other friends, particularly by the late General Palmer and Judge Cranch. I mention the names of these excellent men, because it may lead some persons to make farther inquiries, by which they will obtain additional proof.

"The second witness that I produce is the daughter of Dr. Mayhew, Mrs. Wainwright, who in a letter which I have lately received from her, in answer to one which I wrote on the subject, has put the question forever at rest. After saying, that she

has not the smallest doubt of the fulness of Dr. Howard's belief on this point, she proceeds thus :

"Respecting my father, there is no doubt that the clearest evidence may be given of his having asserted the unity of God in the most unequivocal and plain manner, as early as the year 1753. I have many sermons, from which it appears to me no one could for a moment question his belief. I have a set from the text, 'Prince of Peace.' In the first head he inquires, how Christ came by this title. He speaks of independent and derived authority, and says, 'The former belongs to God alone, who exists necessarily and independently. The Son of God, and all beings, who derive their existence from another, can have only a derived authority.' After speaking of various sources and kinds of authority, he says, 'Lastly, another source of authority is the positive will and appointment of God Almighty, the supreme Lord and Governour of the world; and this is indisputably the source of all that authority our Saviour is clothed with: His designation to royal power and exaltation to the throne was from his God and Father.' I can quote many, very many, passages expressive of the same sentiment: so that I have not the shadow of a doubt that my father was full and explicit in his avowal of this opinion from 1753; and perhaps I may get positive proof from an earlier date. I will continue my search, and shall with pleasure supply you with any proof in my power of the faith he was happy enough to enjoy, and courageous enough to avow at the risk of his temporal comfort." I may be allowed to add to this letter of Mrs. Wainwright, that when the assertion, that her father believed the doctrine of the Trinity, was first made several years ago, she expressed to me her surprise at so new a charge, of which she had never heard before.

"The third witness that I produce is the illustrious author of the following letter, which is published with his permission.

"DEAR DOCTOR,

"I thank you for your favour of the 10th, and the pamphlet enclosed, entitled, 'American Unitarianism.' I have turned over its leaves, and found nothing that was not familiarly known to me. In the preface, Unitarianism is represented as only thirty years old in New-England. I can testify as a witness to its old age. Sixty-five years ago, my own minister, the Rev. Lemuel Bryant; *Dr. Jonathan Mayhew, of the West Church in Boston*; the Rev. Mr. Shute, of Hingham; the Rev. John Brown, of Cohasset; and perhaps equal to all, if not above all, the Rev. Mr. Gay, of Hingham, were Unitarians. Among the faithy how many could I name, lawyers, physicians, tradesmen,

farmers ! But at present I will name only one, Richard Cranch, a man who had studied divinity, and Jewish and Christian antiquities, more than any clergyman now existing in New England. More than fifty years ago, I read Dr. Clarke, Emlyn, and Dr. Waterland : do you expect, my dear doctor, to teach me any thing new in favour of Athanasianism ?—There is, my dear Doctor, at present existing in the world a Church Philosophick, as subtle, as learned, as hypocritical, as the Holy Roman Catholick, Apostolick, and Œcumenical Church. The Philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftsbury, Bolingbroke, &c. &c. &c. You may depend upon it, your exertions will promote the Church Philosophick, more than the Church Athanasian or Presbyterian. This and the coming age will not be ruled by inquisitions or Jesuits. The restoration of Napoleon has been caused by the resuscitation of inquisitors and Jesuits.

I am and wish to be

Your friend,

Quincy, May 15th, 1815.

JOHN ADAMS."

*Rev. Dr. Morse.*

"Another charge has been made against Dr. Mayhew, which his daughter has power to contradict. It is confessed by the authors of it, that Dr. Mayhew, in the former part of his ministerial life, was an Arminian and Unitarian ; but they assert that, before his death, he renounced these heresies, and became a Trinitarian and Calvinist. If this is a fact, it is strange that it was never communicated to his parishioners, his family, and his intimate friends. The assertion is so entirely false, that the fact is that his friend, Dr. Cooper of Boston, visited Dr. Mayhew on his death bed, and inquired of him whether he still retained the religious sentiments which he had preached and published, and his answer was, "I hold fast my integrity." This information I have received from Mrs. Wainwright ; and there can be no doubt of its truth.

"As however almost every false report is indirectly derived from something which is true, the pretence, that Dr. Mayhew changed his religious opinions, may have originated from a fact, which has come to my knowledge, and which probably, as it has passed from mouth to mouth, with a fate not unusual to such reports, has at last reached the ears of some persons disguised and altered in its most material circumstances. The truth is, that not long before the close of his life he expressed to several of his friends, and among others to the late Dr. West of Boston, from whom I received the account, his regret that he had published so

many tracts on polemical divinity, and that he had treated some of his adversaries, particularly Mr. Cleaveland, with so much asperity and contempt. Though he was confessedly a good and generous man, yet it must be acknowledged that in his triumphant career of controversy, urged on as he was by the applauding shouts of those, who admired the strength with which he wielded his arguments, he had sometimes aimed too rough and ponderous a weapon at the head of his opponents. But when, on serious and candid reflection, he perceived that he had unnecessarily inflicted pain, he lamented, that he had not always preserved the mild and christian spirit, which becomes a disciple of the meek and benevolent Jesus. The amount of all which is this : Dr. Mayhew regretted that, in his controversial writings, he had been occasionally betrayed into the language of severity ; and the expression of this regret is an honour to him ; but there is no evidence, that he ever classed any of his theological sentiments among his faults, or repented of and abjured any part of his former creed.

“To prevent misconceptions, it may be proper to observe, that when I style Dr. Mayhew an Unitarian, I use the word in the sense in which it is commonly understood in America, as denoting those christians, who deny the doctrine of the Trinity, whether they believe the pre-existence of Christ, or not. Dr. Mayhew was an Unitarian of the school of Clarke ; and he admitted, not only the pre-existence, but the atonement of Christ.”

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#### DR. MAYHEW'S WORKS.

MR. EDITOR,

I WISH to express to you the desire which many persons feel, that the works of Dr. Mayhew should be collected and published. Our country has produced few men more remarkable for their talents, learning, and public spirit, or whose writings have done more for the reputation of their country at home and abroad. He was one of those whose high honour it has been to take a stand in advance of the age in which they lived, and to urge it forward by the intrepidity of their own example, and by enlarged and fearless attempts to promote the progress of the human mind, in spite of all the clamour and obloquy of generations that feared to be wiser than their fathers. His works, therefore, deserve to have a permanent place in the collection of our theological literature. He did more, perhaps, than any other single man to promote that entire freedom of inquiry, and that equal enjoyment of religious rights, which it is so much our happiness to possess. His intrepid spirit overthrew the obsta-

cles which had gathered in the way of our religious independence, and restored to christians that liberty by which Christ had made them free, but which for so long a time they had but imperfectly enjoyed. It is not to our credit that his writings are scattered, and scarce. and but little known. We have collected and published the works of inferior men, whose contributions to the public good were comparatively small, and we suffer those of this eminent patriot and christian to languish in the obscure volumes in which they first saw the light. I have been gratified in hearing it suggested, that it is the intention of a gentleman, every way qualified, to issue proposals for the republication of all, or a part of the works of this valuable author. I trust the proposal, if it should be issued, will meet the approbation and encouragement of the christian public. I wish that your work, Mr. Editor, may do something to show how worthy a design it is. It is a duty thus to exhibit our gratitude for the instruments of religious improvement and reformation, which providence has granted us; and we should prove ourselves little worthy of our distinguished privileges, if we were willing that those books, which asserted and established them, should be longer unknown to ourselves and finally lost to our children.

A LIBERAL CHRISTIAN.

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[For the Christian Disciple.]

DUNCAN M'INTOSH.

To offer a notice of this departed Philanthropist for the Christian Disciple, is to concur, it is believed, with the objects of that publication. In a mercantile community it can never be unseasonable to record an exception to the sordid spirit of accumulation; and in a Christian country, it must always be salutary to contemplate the actual intrepidity and elevation of the Christian character, in opposition to what has been unfortunately asserted of its abjectness and pusillanimity.\* We may not be as generally apprised in this, as in our southern capitals, that Mr. M'Intosh was at St. Domingo during the sanguinary revolution in that Island of 1793, which threatened the total extermination of the French inhabitants; and although (as an American citizen) he might have departed in safety, and taken with him the whole of his large property, he preferred remaining and sacrificing that property, together with the interesting hopes connected with its acquirement—to the preservation of the proscribed. At every hazard he continued during eight months, to freight vessels at his own expense, laden with these destitute fugitives, to the number

\* Vide Paley and Jenyns.

of nine hundred men, and fifteen hundred women and children. At his subsequent arrival in Philadelphia, a gold medal, a public dinner, and every demonstration of enthusiastic respect, were rendered him by the gratitude of the exiles he had saved ; but for services like his, what are all sublunary rewards ? *Remuneratio ejus cum altissimo !*

HAIL, Son of ancient Caledon !  
Thy race is sped, thy crown is won.  
The voice Supreme thy worth must tell—  
Ours only utters—"Hail—Farewell !"

Oft has offended Virtue's frown  
Wither'd the chaplets of renown ;  
Struck by the light'ning of her eye,  
In their first blossoming, they die ;  
And incense, fir'd to rise for years,  
Is quench'd in her indignant tears.

Not to the just such fate is given—  
Their Laurel is the growth of Heaven.  
Seed, sown amid the storms of time,  
Expands in that unclouded clime ;  
The Virtues, Guardian Angels there,  
Make the immortal plant their care ;  
And heavenly hands its leaves suffuse  
With moisture from celestial dews.  
It feels the Sun's enliv'ning ray  
Long ere he gilds our distant day ;  
And winds from primal Eden's vales,  
Breathe over it their balmiest gales.

And never tree of glory there,  
Has tower'd more fragrant, full or fair,  
Than that which waves its holy flower  
O'er Duncan's high immortal bower.  
Thou hero of an holier flame  
Than boasts the ranks of martial fame !  
Tho' honour'd still that steel must be  
Which strikes for lawful liberty,  
(Such as thy Wallace wont to wield,  
Defender of his native field :)  
Yet happier is that course maintain'd,  
Whose trophies are with tears unstain'd ;  
And worthier benisons should fall  
On him, above each narrower call  
Who risk'd his life—his wealth—his all—  
With charity that knew no bound,  
For strangers, on a foreign ground ;—  
And felt the outcast alien blend  
The claims of clansman, brother, friend !

What time against their ancient foes  
 Dark Afric's race like Dæmons rose,  
 Past wrongs with present strength conspiring,  
 And memory all their passions firing,  
 Till mad, and madd'ning all the throng,  
 Freedom, a Fury, raved along,  
 With garments roll'd in blood ; with hand  
 Grasping the desolating brand :—  
 What voice but thine alone, could dare  
 Breathe the forbidden word—to spare ?  
 From glens and caves the fugitive  
 Could look to thee alone, and live :  
 Whose shelt'ring arms, a rampart spread,  
 Stood 'twixt the living and the dead,  
 With angel eloquence to stay  
 The carnage of that direful day.

And when the shield that sav'd before,  
 From power incens'd could save no more,  
 Thou gav'st the meed of years of toil,  
 To waft them to a kindlier soil.  
 Vain were the dungeon's terrors\*—vain  
 The threaten'd scaffold's penal stain—  
 Ah vain those fonder thoughts, that prest  
 For mastery in thy manly breast,  
 And bade thee pause, nor forfeit now  
 The nuptial torch, the mutual vow,  
 The social hall, the festal dome,  
 The comforts of the hearth and home !

O happy in the sacrifice !  
 For what the suffering to the prize ?  
 What, loss of all that earth holds dear,  
 In such a high and proud career ?  
 Let faith, prophetic faith, portray  
 The glories of thy rising day,  
 When grateful thousands shall proclaim,  
 Their kind deliverer's honour'd name ;  
 Sires hail him, who from direst rage  
 Rescued the filial props of age ;  
 And mothers bless the arm that stay'd  
 From infant hearts the ruthless blade ;  
 While, from before the mystic throne  
 Erst to the Seer of Patmos shown,  
 Sublimest welcome shall accord  
 Thy great Exemplar and thy Lord !  
 Who onward to his own abode  
 Through sacrifice and suffering trode.

\* Mr. M'Intosh was twice imprisoned, and narrowly escaped death by his efforts in this cause.

Endur'd each earthly—heavenly loss,  
Renounc'd a kingdom for a cross,  
Cheerful, himself for others gave,  
And liv'd to bless, and died to save !

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[The following Hymn, written by a Lady of the society, was sung at the ordination of Rev. Charles Brooks, to the pastoral charge of the third church and society in Hingham, Jan. 15th 1821.]

Keep silence all—'tis hallow'd ground,  
The Saviour's presence shines around.  
Say, will not God vouchsafe to hear  
The prayer of those who worship here ?

Not as on Sinai's awful brow,  
We view thy glorious brightness now ;  
But as on Bethlehem's flowery plains,  
When angels chanted heavenly strains.

May Peace within these borders reign,  
May gentle Love and all her train,  
Sweet Charity and holy fire  
Thy humble votaries here inspire.

Thou chosen Watchman of this band,  
Oh ! lead them with a Shepherd's hand :  
Cement their hearts with Truth and Love,  
And join them to the Lamb above.

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## REVIEW.

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*The Natural History of the Bible ; or, a Description of all the Quadrupeds, Birds, Fishes, Reptiles and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the sacred Scriptures. Collected from the best authorities, and alphabetically arranged. By THADDEUS MASON HARRIS, D.D. Boston: Wells and Lilly, 1820. pp. 476. 8vo. price bound, three dollars.*

THE public are already sufficiently informed of the claims, with which this work offers itself to their notice : that it is the fruit of many years study, gathered with unwearied diligence,  
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and from a wide search. We have to thank the learned author for presenting us with a book, containing such a variety of information on so many subjects; of easy reference, and on a new plan. We feel indebted to him for having brought together from many rare, and many cumbrous volumes, the materials, which we might not very willingly have else sought for; and for disposing these materials in so skilful an arrangement and under so agreeable a form, that they may be enjoyed by those who are not conversant with studies of this nature, while they afford aid to the professed biblical scholar. The work is not, however, a mere compilation: illustrations are suggested not unfrequently by the author, and some of the best belong fairly to him. Indeed we were left to regret from the beginning to the end, that there was not more of this kind; that he has quoted from others, when he would have spoken better himself; that he has given us so many of their opinions, and no greater number of his own. He has endeavoured to make his subjects engaging by frequent allusions to classical and modern writers, and by interspersing such remarks as the occasion happened to furnish. His articles are consequently sometimes of a very miscellaneous character; but this is perfectly consistent with his design, and it is no small praise to supply a manual for the learned, and at the same interest the common reader. Whether this object has been perfectly accomplished remains to be seen. We will not anticipate the judgment of the public. We will only say, that the investigations are generally laboured; and that many of the observations on particular passages of the sacred writings cannot but be universally acceptable.

The subjects of natural history which are found in the Bible have called out at different times a great deal of learning; and we cannot help thinking, a great deal of tedious and useless learning. We have had all sorts of minute questions and laborious trifles respecting them; and theories and assertions have been as various and opposite as they are unimportant. We are not prepared to say that an extravagant value has of late years been attached to this branch of inquiry; though we confess we are astonished, when we think how small is the advantage that has been derived, compared with the zeal that has been shown: how little true light has been thrown on the pages of scripture by all that has been said and written and done. In the middle of the last century, great preparations were made for exploring the East, especially Palestine; that its natural productions might be accurately ascertained, with reference to the illustration of the Scriptures. "A mission of learned men" was dispatched, by the munificent patronage of the king of Denmark, at the instance of professor Michaelis, and with in-

structions from that celebrated scholar. We have never heard, however, that any great good followed the enterprize. A book from Niebuhr, one of the expedition, was given to the public; which, as Dr. Harris tells us in his preface, "is valuable for a few incidental remarks, and as giving the names, by which animals and plants are now called in those regions." A few years before this, Dr. Hasselquist, a pupil of Linnæus, employed himself a long time in Egypt and the Holy Land collecting specimens with a similar view. His papers were published by Linnæus, and translated into English: but we are unable to perceive how the student of the Bible can owe any considerable obligation to them. The first half is a mere journal, even more wandering and heavily particular than writings of this kind commonly are: the latter part has indeed a distinct object; but its utility, however great it may be to the inquisitive naturalist, is of a very humble kind so far as the Bible is concerned. We do not mean that the natural history of the East is not important to the accurate understanding of many passages of the Scriptures. We do not mean to deny that something valuable has been accomplished in this service, by means of it. But we think, that beyond that general acquaintance with the subject, which is easily obtained and understood, it is rather curious than useful, and deserves no great rank among our biblical studies. It appears to us that the important questions in it, which have been fairly and fully settled, are extremely few; and that the minutiae, into which it is perpetually extending itself, are to the last degree, barren and wearisome. We confess that there is no subject, on which we have been made so heartily tired with far fetched analogies, and fanciful derivations, and long drawn discussions, and conjectures which would not be of the least consequence if they were demonstrations. What is still worse than this, it has given occasion to a great many pretended elucidations of holy writ; and one is continually disgusted with the trifling remarks that lay claim to this title, and the tasteless pedantry that is brought up to disfigure and spoil the beautiful simplicity of the Scriptures. We shall find opportunity to present our readers with some specimens of this, before we dismiss the present article; and will say no more here of those, who have written expressly and merely on the natural productions of the East.

But there is another class of writings, closely kindred to this, relating to the same object, and full of the same faults, on which we will briefly offer our opinion. We mean those, which treat in general of what is to be seen in Palestine and the neighbouring countries; whether in the form of voyages and

travels, or of collected observations, fragments, &c. Authorities in this kind have become very numerous; and the diligent author of the work before us has availed himself very freely of their researches. We must acknowledge, however, for ourselves, that their value seems to us to have been much overrated, considered as helps to the understanding of the Bible. Learned they often are, and occasionally serviceable; and among the great variety of them from Dr. Shaw to Dr. Adam Clarke, it would be wonderful indeed if many valuable facts had not been collected. But what a multitude of words have we for a little profit! How much of what is to no purpose compared with what is truly instructive! Among the most recent and celebrated of these productions is Dr. Clarke's edition of Harmer's "Observations on various passages of Scripture:" a book which has been a great deal quoted and praised. For our own part, we are inclined to set it at small value. It abounds with insipid and dull things; and the portions that deserve and reward attention are hidden in a crowd of remarks of an opposite description. One cannot contain his surprize, that four full volumes, collected under such advantages and from so many sources, published by one distinguished scholar, and after a number of years enlarged and edited by another, should contain so small a portion of what is worth remembering. Our author has made pretty copious extracts from an anonymous publication called "Scripture illustrated;" which appeared as an appendix to Calmet's dictionary, and was "conducted principally," as the title page tells us, "by the English editor of that work." It is really a very trifling book, slipantly written, and out of meagre materials; with more fancy than knowledge; at a good half of which we should laugh if it were not for vexation. The composer of it seems equally at home in Niebuhr and L'Allegro; and illustrates the Bible now from the Rabbins and now "*the ludicrous* Butler,"—who would not, we think, feel much complimented by the epithet. Plainly, we account it good for almost nothing, notwithstanding all the pretensions of engravings and quarto; and think it goes to disgrace those venerable writings, which it presumes to call "emanations from the Divine Mind." We shall be obliged to take further notice of this writer, when we come to examine more particularly the contents of the volume under review: from which we fear we have already detained our readers too long.

The excellent author prefixes to his main work three dissertations; the last of which, and the only one that is of considerable length, is an able account of the "Mosaical distinction of animals into clean and unclean." His familiarity with writings

of the most various kinds induces him sometimes to quote more than the subject requires; and now and then to set before us opinions, for nothing else than to show us how ridiculous those of learned men can sometimes be. He cites for instance these remarks of Ainsworth: "the *parting of the hoof* signified the right discerning of the word and will of God, the difference between the law and the gospel, and the walking in obedience to the word of God with the right foot. The *chewing of the cud* signified the meditating in the law of God night and day," &c. This, he says, is extending the reasons of the Mosaic precepts "to the borders of mysticism:"—we presume he means the further borders. At any rate, there is something amusing in such instances when introduced sparingly: and on such an opportunity no one ought to be displeased, that the most absurd side of a question should be allowed to say its two or three words.

We now come to the articles of the work itself, arranged in their alphabetical order. We have first the name of the animal or vegetable, the fossil, or other substance, as it stands in our common translation: next to it is the Hebrew word, from which it was translated; or the Greek one if the original is in that language. Connected with the Hebrew is the correspondent name, when it is of a similar sound, in the kindred or derived languages,—the Chaldee or Syriac, Aethiopic or Phenician, Arabic, or Turkish, or Persian; the Greek or Latin name is added, when it appears to have descended from the Hebrew; and every word in the Oriental languages is expressed in the letters of our own alphabet, so that the most common reader can judge in some degree of the resemblance. We are then told, if it is of consequence, in what passages the term in question occurs. If there has been any controversy respecting its meaning, either generally, or in any particular connexion, the authorities on each side are fairly stated. A description is also added,—a scientific one whenever the case requires or easily admits of it, of the subject of the article; and the whole is illustrated with a great variety of references. The places, in which the word is used, are often critically examined; and many passages of scripture are either explained by allusion, or presented in a new translation. This is the form of the work. Of the manner, in which the author has executed his task, we have already offered a cursory judgment. Too much praise cannot be given to the fidelity and diligence, with which he has elaborated almost every part. He has extracted honey where there was no smell of flowers: and even "Scripture illustrated" has been compelled to contribute something not undeserving of attention. The

fruits of much and various reading are to be seen throughout. Indeed we have been sometimes ready to complain at the profusion: to think we have too much of the speculations of others, and to wish that the author had exercised a little more freely his own good judgment. Under the article "Fox," for instance, we might have been content to dispense with several of the pages that relate to the story of Samson's fox tails, and after reading patiently through more opinions about them than we care to remember, one is disappointed, to be sent away with the declaration, that the compiler has no opinion to give on the subject. This is being too diffident of himself: and in many places, we fear that the partiality of friendship and the reverence for high authorities have induced him to ascribe more value to the suggestions and theories, which have been furnished him, than they can fairly claim.

The longest and one of the most interesting articles in the book, is "LEVIATHAN." We fully agree to the assertion, that there is now no reasonable doubt of the kind of animal described under that appellation: it is certainly the crocodile of the Nile. The 41st chapter of Job is a noble description of him; the whole of which is presented by Dr. Harris, in a new translation. This version is in many points much finer than that which is in common use. A clearer and more correct meaning is given to several passages, and the language altogether is more striking. We cannot but think, however, that in the first verse the author has been misled by a bad authority; and one which, in other places, he himself disregards. We mean that of Mr. Vansittart, who published "Remarks critical and philological on Leviathan described in the 41st chapter of Job," at Oxford in 1810. He found, it seems, in his Herodotus, that it was common in some parts of Egypt to bring up a single crocodile with the utmost care, to feed him with sacred food, and to set off his uncouth form with bracelets and rings, regarding him as the emblem of the Divinity. He endeavoured to show, therefore, that reference was here had to the state of Leviathan, as he was actually to be seen in the hands of the priests, decked with his holy ornaments. Dr. Harris it would also seem, had been consulting Herodotus, and discovered that the crocodile was sometimes to be taken with a hook and bait; adding this, then, to the notion of Mr. Vansittart, that the leading about of a tame crocodile was intended, he renders:

1. *"Behold Leviathan! whom though leadest about with a hook,  
Or a rope, which thou fastenest to his snout.*
2. *Hast thou put a ring in his nose,  
Or pierced his cheek through with a clasp?"*

The first glance at these verses shows us how ill, when thus represented, they agree together. Why is the first verse without the interrogative form, which belongs to the six following verses? The language is ironical from first to last: and to understand any part in any other way is to destroy the whole pertinency and effect. The object of the description is to show how vain is human strength, when employed against the tremendous "king over all the sons of the fierce:" and the poet begins with the taunting question: "Canst thou draw out Leviathan with a hook,—with a rush?" This was as it appeared in Dr. Harris's first edition, and his second thought is certainly, in this instance, not the best. We have but to read on to be perfectly convinced of this.

"Has he made many supplications to thee?"  
\* \* \* \* \*

Hast thou played with him as a bird?  
Wilt thou encage him for thy maidens?" &c.

We hear evidently the tone of disdainful sarcasm throughout. Indeed how preposterous would it be to introduce such a sublime description of the might and terror of a formidable monster, by pointing to a tame creature, subdued with hook and line, or tricked out for a superstitious pageant! The style soon after rises from derision to a terrific majesty.

"None is so resolute that he dare rouse him;  
Who then is able to contend with ME?"  
\* \* \* \* \*

At his rising the mighty are alarmed.  
He regardeth iron as straw,  
Copper as rotten wood;  
Like stubble is the battle-axe reputed,  
And he laugheth at the quivering of the javelin."

Immediately preceding the account of Leviathan in the book of Job, is that of BEHEMOTH, which is contained in the ten last verses of the 40th chapter. The article that relates to him is composed with ability; perspicuously, and with greater singleness of thought than that which we have just mentioned. The author maintains after Bochart, and we think successfully, that the river horse is here designated: his reasons are assigned simply; and without any of that distraction, which we think is now and then produced by the multiplicity of the writers whom he has consulted. The following verses in his translation are very beautiful:

"He sheltereth himself under the shady trees,  
In the coverts of the reeds and in ooze;

The branches tremble as they cover him,  
The willows of the stream while they hang over him."

Though we are by no means satisfied that they do not contain one beauty more than is found in the original.

We willingly accept two good English names, which convey some meaning to us, instead of Leviathan and Behemoth: but we cannot help observing, that there is a contrary tendency in the books, which Dr. Harris most cites and prizes;—to give us hard foreign words instead of those that are plainly intelligible. Besides that the Hebrew name is sometimes held to, we have thought, a little too fondly, we are presented with modern words of very doubtful sound and awkward appearance. It is perhaps natural enough that travellers, and they who glean from travels in the East, should fall into this way of employing their knowledge: but they should be careful that the scriptures are not marred by their imaginary improvements. What are we to think, when that fine passage in Proverbs: 'So shall thy poverty rush on like an invader, and thy want as an armed man,' becomes in the hands of the continuator of Calmet, 'So shall thy poverty advance as rapidly as an express; and thy penury as a strong and swift *aâshare rider*.'? In a similar taste, though much more defensible, are the following lines in Joel's sublime description of the devastation produced by an army of locusts, as they appear in Dr. Harris's version:

'What the GAZAM leave, the ARBEH devour;  
'What the ARBEH leave, the JALEK devour;  
'What the JALEK leave, the CHASIL devour.'

The use of these Hebrew names is only an imposing way of confessing that their import is not understood: and though the author, at the outset of his observations under the head 'Locust,' says he 'shall endeavour to give an explanation of each of these names, with the aim to identify the several species, and elucidate the passages of scripture in which they are mentioned;' it is evident from the contradictory opinions which he cites that the learned have arrived at no certainty on the subject. His translation virtually acknowledges the same thing. Our common version is much to be preferred; for 'palmer-worm,' 'locust,' 'canker-worm,' and 'caterpillar,' whether right or wrong have the advantage of meaning something, and of being English. But we are inclined to think, that while we know so little of the several species here designated, the words of the Prophet cannot be better represented than thus:

What one locust has left, another has eaten;  
What he has left, a third has eaten;  
What the third has left, a fourth has eaten.

We cannot agree with the learned author in the last remark which he makes under this article. He cannot think that John the Baptist ate locusts in the wilderness, because they would need smoking and salting at least, which would seem but a troublesome and unspiritual operation for the Baptist to attend to; though he grants that these insects were eaten in the East, and were common food for the poorer class of people. 'The word in the original' he says, 'signifies also *buds* or *pods* of trees, as several learned men have proved.' We confess we know of no such proof. *Angides* means locusts: and as for Henry Stephens' conjecture of *Axeades*, wild pears, we have never heard that it has been adopted by any critic.

While we are on the subject of hard words, transferred from eastern tongues, it may not be out of place to remark, that the charge of being obscure and singular, if not unintelligible, will apply to some of the English sentences, which have gained admission among Dr. Harris's illustrations. How, indeed, was it to be expected, that from such a crowd of books, something of this kind should not occasionally have eluded his vigilance and found its way into his work? What idea could the translator of Hafiz think he was expressing by lines like these?

'Tell to that tender fawn, O zephyr! tell  
O'er rocks, o'er desert hills, she makes me dwell.  
*Whence has such sweetness—(ever may she live!)*  
*No blest remorse her honeyed bard to give?*

The author of 'Scripture Illustrated,' who is a frequent offender in this way, furnishes us with another example, in his translation of that very doubtful passage, Psalms lxxviii: 12, 13. In the received version we read: 'Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, *yet shall ye be as the wings of a dove covered with silver, &c.*' The following is the lucid language of the writer referred to:

'Kings and armies did flee, did flee,  
And the homestead of their pursuers divided the spoil,  
Yes, surely, ye cast down among the crooks of war  
The dove of wings, imbricated with silver, &c.'

He is perhaps right in supposing that by 'the dove' is here intended the military ensign of the Syrians: but this conjecture, if true, which is yet not fully established, is no discovery of his own. It was suggested first, as Dr. Geddes tells us, by Mr. L'Advocat. The whole passage, in connection with what follows it, remains still one of the most obscure in the Old Testament; and such a critic as the author of 'Scripture Illustrated,' we can-

not think the most happily chosen to throw light upon it. Dr. Geddes tells us that he had a long labour in this difficult place, and they who are not pleased with his translation may 'lie among the pots' as long as they choose.

We will dwell no longer on what seem to us to be blemishes in this valuable production of a scholar, whom we highly respect: but will only add a regret, that in a few instances he has not sufficiently distinguished his own judgment from that of the writer whom he quotes. Michaelis' opinion of the plastered stones in Deuteronomy xxvii. contained in his 'Commentaries on the Laws of Moses,' is really the most strange that is to be found in that very strange and unequal work. Yet it is given without any other comment than a counter opinion from Dr. Geddes. A part of what is said on the 175th page, of the plague of frogs, creates no surprise, as coming from Dr. Adam Clarke: but it is only doing justice to Dr. Harris to declare, that he is himself utterly incapable of saying any thing so silly.

The indices that are placed at the end of the volume deserve notice, as they are drawn up with faithful accuracy, and at no small pains, and contribute to the utility of the work. The first index is a list of the articles according to the English translation; with the original names, and the Linnæan or scientific appellations, in parallel columns. The second refers to a number of articles incidentally mentioned; some of which are curious, and some really important. The third points out the passages of which either a new translation is given, or a particular illustration is attempted.

The public is indebted to the author for a work excellent in its kind. Perhaps he has made it too learned to suit the great mass of the reading community; and if it should prove so, he will not probably be disappointed at it. By those, however, who feel an interest in the subjects of which it treats, it will be consulted with pleasure; and the critical student of the Bible will find it an agreeable accession to his books of reference.

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#### ARTICLE II.

*Explanation of the views of the Society for employing the poor; with the Constitution and By-laws; and an extract from the report of the Managers, for the first three months. Boston, July, 1820.*

It is mortifying to the hopes of the philanthropist, and puts a check upon the exertions of the charitable, to observe how rarely an

intimate knowledge of the vices and the wants of our fellow creatures is connected with the desire of aiding in the correction of the one or the relief of the other. It is discouraging to mark how seldom they who are thought, or who think themselves practical, judicious men, skilful in judging of the motives and character of those about them, and able to avail themselves of the good or bad qualities, the strength or the weakness of others for their own purposes, are willing to engage in any project which has for its end either the moral or the physical improvement of mankind. They fancy themselves to know too well the incorrigible and obstinate nature of men to expect to improve them by their feeble efforts, and they are sure that every shilling which is bestowed upon a mendicant in whatever form,—the price even of the Bible itself—only goes to swell the profits of the licensed retailer of spirituous liquors. The more they have known of mankind, the worse have they found them; and forgetting that the worse men are, the greater efforts are requisite for their reformation, they content themselves with exhibiting their knowledge at the expense of their wisdom, and muster up their philosophy to bear with the world as they find it. They are apt to leave the merit of establishing and conducting many of the institutions for charitable purposes to those who have less knowledge of human nature, and less skill in managing it, more enthusiasm, and strength of feeling, with less of judgment to direct it. Thus it has happened that the character of the object has become associated with the character of those who are willing to devote their time and labour to the promotion of it, and *charitable* and *visionary* have become almost convertible terms. This reluctance to benevolent exertion, which is so obvious and so lamentable in men of prudence and worldly wisdom, has been very much strengthened by the general reception of the modern theory of population and political economy; and because it has been satisfactorily proved, that suffering must exist in the world, it has been thought futile to attempt to relieve it, or to prevent its increase. It has even been seriously urged, that by saving men from the consequences of vice and folly, we are running counter to the disciplinary designs of Providence, and that true benevolence is that which leaves men to the bitterest effects of guilt and error. This unfeeling and unchristian doctrine has not seldom been maintained since the publication of Mr. Malthus's work, and thus an argument, which would have disgraced the thirteenth century, has been deduced from the philosophy of the nineteenth. It is an argument which must rest for support on a proposition, which seems itself to require proof, that the

human race is not designed by its Maker to improve in physical, intellectual, or moral condition by their own exertions, and that it is their duty to submit to whatever evils they may be suffering, without an effort or a wish to remove them. It is an argument, too, which makes the world a scene of probation in this respect for only one portion of its inhabitants,—those, who are wicked enough to bring calamities upon their own heads, or so unfortunate as to be weighed down by the misconduct of others and the various accidents of life, or who are too weak, or unskilful, or ignorant to avoid them. But if it is the duty of these to gather instruction and to improve under their bitter experience, what is the duty, and what is the proof of the virtue of those, who possess the means and opportunity of lessening the severity or the length of their trials? who might inform the ignorance which allows, or relieve the wants which urge them to be guilty and miserable? Is there no correspondence between the situation of the poor, and the duty of the rich? between the necessities of the ignorant, and the abilities of those who are better informed? For what purpose are the goods of this world unequally bestowed, but for the trial of the virtue of both classes,—those who abound, and those who suffer need? If we are to avoid relieving the necessitous, till we are sure that we are not encouraging vice, till it is ascertained to be a fact that every man has learnt from experience that wickedness brings misery in its train, we fear that the evils incurred will be infinitely greater than those which are avoided. The vices of one class will not be prevented, while the peculiar virtues of another will be annihilated. The true inference from the unquestionable fact, that benevolent exertions are frequently unavailing and perverted, and that kindness is sometimes requited by obstinate villany, is, that these efforts and this liberality have been misapplied and ill-judged; not that it is unnecessary to be benevolent, much less that it is wrong, but that it is equally necessary to be cautious as to be kind, to be prudent as to be generous. And will the rich and the wise sit down contented to be surpassed in ingenuity by the poor and the ignorant? or should they not rather be excited, by the perversion of their bounty from its intended course, to devise new expedients to benefit those who are their own worst enemies? Will they be persuaded that because their indolent and ill-directed, or even their more judicious and considerate efforts at charity, have been unavailing, therefore no ingenuity can devise and no patience execute a more effectual plan? The more difficult it is, the greater is the necessity and the stronger the call upon men of talents, of practical skill, and of sound judgment, to engage

in such undertakings, and they will at least deserve the praise of combating, and, we trust, of conquering difficulties.

We take great pleasure in again calling the attention of our readers, and requesting their patronage to a society, in the organization and conduct of which there appears to have been thus far an uncommon union of zeal and discretion. Without any extravagant expectations of operating an immediate and violent change in the moral habits of the lower classes of the community, the Society for Employing the Poor have undertaken what, it seems to us, will, upon their plan, be neither difficult in the execution nor doubtful in its success. They propose to furnish employment for those of the poor who may be disposed to request it;—not at the usual rates, for it would be impossible in that case to supply all who would make application, but at something less than the ordinary wages of labour; thus offering a resource to the destitute, without presenting a temptation to those who are in regular employment. “On the other hand, the common standard price will be charged by the Society for the labour done. Were it not so, a temptation would be offered to withdraw work from the valuable class of labouring poor, and bring it to the Society, thus depriving many industrious persons of the occupations on which they depend. Such an effect, it is manifest, would increase instead of diminishing the evil, and would be directly opposite to the main design of the Institution.” This appears to us exceedingly judicious. We are indeed compelled to yield our unqualified approbation to the whole theory of this excellent Institution, and we have only to hope that its operations may be guided by the same zeal which led to its establishment, and the same skill which dictated its provisions. There are two points only to which we wish to direct the attention of the managers. The first is, the selecting and retaining of a judicious and attentive agent. It is obviously of the last importance to the usefulness of the society, that the agent should be both able and willing to carry its plans into effect, and it requires no small share of discretion and diligence to do this in the best manner. We are happy to learn that such is the character of the present agent, and we trust such a one will always be found, for upon that, we conceive, rests in a great degree, the success and usefulness of the society. The other is, the prudent regulation of the quantity of work distributed. There is a strong temptation in a new institution like this, to make unnecessary and injurious exertions in the outset. It is far better that the quantity of work should at first be less, than that it should be greater, than the society can continue to supply. A steady and regular in-

crease is an object to be particularly desired any diminution in the quantity, is not merely a diminution of the good accomplished, but a creation of positive evil, producing new disappointment and suffering in those who have been benefited by the existence of such a society. It would be better that such a one should never have been formed, than that in its commencement it should furnish a considerable quantity of material for exercising the industry of the poor, which should gradually decrease with the cooling zeal of the members. It seems particularly desirable, too, at first view, to furnish employment for as great a number as possible; but the same quantity of work, which, distributed among many, will be productive of little benefit to each individual, might be so arranged as to give important relief to a smaller number; and thus produce, as we think, the greatest good on the whole.

We would caution our readers against running into the error of supposing that they will acquit themselves of all their obligations to the poor by giving them something to do, or that by sending work to this society they can at once be charitable and thrifty. The following extract from the Explanation of the View of the Society, sets in a just light what should be the object of every subscriber.

‘These charitable purposes will, it is hoped, be kept constantly in view by those, whose humanity may induce them to become contributors. They should remember, that however their own convenience may sometimes be promoted by employing the labour of the poor, it is not for that purpose the Society exists. In sending work, let them consider rather the good that may be done for others, than the advantage that may result to themselves. Let them study to select such kinds of employment as will best answer the benevolent design of the Institution. Let them not confine themselves simply to what their own occasions may demand, but often send their work with no other view, than to encourage and assist the poor. It is especially desirable, that the employment given should be something added to the stock of labour, demanding the services of the poor, and not a portion taken from some to be given to others. Hence, if the work hitherto done in families, whose circumstances are easy, should hereafter be done through the Society, its design will be most effectually promoted. Hence too the importance of devising new modes of employment, of introducing arts and fabrics which before have been unknown or little used, among us. Every such addition enables some one to provide more easily for himself or his family.’

To those who have such views, and who are willing to devote their time and attention to such objects, we most cordially wish success; and we view as a pledge of success the happy union of ardour and prudence, which has marked the commence-

ment of the institution. It has been begun and is principally supported by individuals of that sex, one of whose distinguishing excellences is a 'charity which never faileth.'

They may be encouraged to perseverance, we think, by the result of the many and laboured investigations into the causes of pauperism and the means of its relief which have been made in England. All that has been ascertained there tends to show, that the surest and best mode of giving assistance to the poor, is to afford them the materials and the inducement to labour; and we are happy to perceive, that the attention of our own legislature has been directed to this important subject, by an able and judicious report made, during the session of this winter, by the present speaker of the House of Representatives. This report, with the accompanying documents, abundantly confirms the conclusion which we cannot but regard as established; and we recommend the perusal of it to those who have any doubts as to the expediency or the practicability of giving employment to the poor.

The ladies who have instituted this society for the purpose, may justly boast of having acted upon a principle which is now sanctioned by legislative wisdom, and we do not feel it necessary for us to exhort those to perseverance, who seem to have so well considered what they were undertaking. We would only do what in us lies, to urge and excite many to follow the admirable example which a few have given. We understand that the funds of the society are yet inadequate to the accomplishing of all that the benevolent projectors are desirous of performing, and we should be much gratified to observe a few more names of those of our own sex on the list of subscribers. We think they will rarely find a better opportunity for charity; and we would remind all, both the wise and simple, the prudent and the undiscerning, that 'he who giveth to the poor, lendeth to the Lord.'

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## INTELLIGENCE.

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[WE have received the following communication from a member of the Rev. Mr. Peabody's Society at Springfield, relating to a sort of excommunication of his church by their brethren of the first church in that place; *according to the advice of an ecclesiastical council.* Viewed merely in relation to those who are the

objects of this vote of the first church, the affair appears to be of a character to be laughed at and forgotten. But it has another aspect. Nothing subjects men to more contempt than the impotent expressions of ill will having its origin in any unworthy feelings. If any portion of the clergy will be engaged in transactions of this sort, that portion of the clergy cannot hope to retain the respect of the community. They are bringing disgrace upon themselves ;—and that any of the ministers of religion should disgrace themselves, we do not think a slight evil. But, what is far worse, they expose religion itself to contempt ; for men are too ready to believe, that what is done by its professors, and especially what is done in its name, is conformable to its spirit. It is therefore because we wish the clergy to be respectable, and religion to be respected, that we view the transaction at Springfield with somewhat different feelings from what it might otherwise excite.]

IN January 1809, the Rev. Samuel Osgood was with great unanimity ordained pastor of the first church and parish in Springfield. Soon after his ordination, he began to advance doctrines which many of his people considered unscriptural, and inconsistent with those he had avowed in public and private, while preaching on probation for settlement. In consequence of this and sundry other things, which I forbear to mention, there was in a few years, a strong and growing disaffection to Mr. Osgood in the parish. In June 1818, a petition was presented to the legislature, signed by a respectable number of the church and parish, to be incorporated into a separate society. The reason assigned was, that Mr. Osgood had changed his theological sentiments, and that they could not profit by his ministry. At a parish meeting however, in December 1818, the aggrieved, (for so I think they should be denominated) presented a memorial to the parish stating the reasons of their proceedings ; and being very unwilling to separate from their brethren, desired the majority to unite with them in adopting measures for an amicable dismissal of Mr. Osgood, and the settlement of another man, in whom they might all be united ; but this was refused. The petitioners for a new society then requested an equitable division of the parish fund, which consisted of nine thousand dollars ; but this was not granted. They then requested that as the parish were about to erect a new meeting-house, the old one might be sold to them at a fair price. This was also refused. An individual of their number then made a proposition to the other petitioners, that if they would provide a fund for the support of a Minister, he would build a meeting-house at his own

expense, and present it to the society. The proposal was immediately accepted, and an elegant house was erected (which was dedicated in January 1820.) and a permanent fund of sixteen thousand dollars established, for the support of a minister. The society was incorporated during the session of the General Court in January, 1819. In August, 1819, those members of the second society who were members of the first church, presented the following request:

*To the Reverend Samuel Osgood and the Church under his pastoral care.*

REVEREND AND BELOVED,

We the subscribers, members of this church, having become members of the second Congregational Society in this parish, and being desirous of uniting with sundry members of other churches in said society, and to be gathered into a regular Christian Church, that we may enjoy the benefits of divine ordinances, do hereby request your certificate that we are members in full communion with this church, and also that you would recommend us to the fellowship and christian watch of God's people; wishing you grace, mercy and peace from God, we subscribe ourselves your friends and brethren in the faith and fellowship of the Gospel,

(Signed)

JONATHAN DWIGHT,  
and twenty-four others.

No answer could be obtained, although repeatedly solicited. After waiting about two months for an answer, an Ecclesiastical Council was called by the advice of the Rev. Dr. Lathrop, who would have met with the council, had it not been for his age and infirmities, but afterwards expressed his full approbation of their proceedings, of which the following is a copy.

"At an ecclesiastical Council, convened by letters missive, in the first parish in Springfield, October 27, 1819, for the purpose of organizing several members of churches in this neighbourhood into a Christian church, were present;

	<i>Pastors.</i>	<i>Delegates.</i>
From the Church in Suffield,	Rev. Ebenezer Gay.	Br. Howard Alden.
Westfield,	Rev. Isaac Knapp	Br. Augustus Collins.
West Springfield,	Rev. W. B. Sprague.	Deacon Peletiah Bliss.
	and the Rev. Danl. Huntington.	

The Rev. Mr. Gay was chosen moderator, and Rev. Mr. Sprague scribe. The Council was opened with prayer by the Moderator. The Committee by whom the letters missive were signed, then proceeded to make a statement of facts, which have resulted in the convocation of this council.

A communication was then exhibited from the first church in Springfield, requesting that the Council now convened should adjourn till after the meeting of a council contemplated by them at a future period, as soon as may be convenient.

The Council, after duly considering this instrument, voted, unanimously, to proceed to the business for which they are convened.

The Committee then presented a paper, containing a solemn covenant,\* subscribed by thirty-one persons, members of the second Congregational Society of the first parish in Springfield, in which they engage in the fear and love of God, to walk together as a Christian church in the faith and order of the gospel. The Council, having received satisfactory evidence that each of those persons were members of Congregational Churches in regular standing, and having received a declaration from them that they are satisfied with the mode of admission adopted in years past by Rev. Mr. Howard,

*Voted*, unanimously, that they be and hereby are organized into a regular church of our Lord and Saviour Jesus Christ, to be known as the second Congregational Church in the first parish of Springfield: that they be vested with all the powers, and entitled to all the privileges of a Christian Church, that we cordially give to them the hand of Christian fellowship, acknowledging them as brethren in one common Lord, and recommending them to the communion of all God's people.

(Signed) EBENEZER GAY, *Moderator.*

*Attest*, WILLIAM B. SPRAGUE, *Scribe.*"

After the very harmonious settlement of the Rev. William B. O. Peabody, over the new society, in October last, it was fondly hoped that the members of both societies would cast the mantle of charity over every unpleasant event which might have occurred in consequence of the separation, and study the things that make for peace; and in a short time restore that harmony

\* The following is a copy of the Covenant referred to:

"We, the Subscribers, disciples of our Lord Jesus Christ, do hereby, in the fear and love of God, enter into solemn covenant with each other, to walk together as a Christian church, in the faith and order of the Gospel; and we do engage to cultivate and cherish in our hearts a sacred regard for the character and word of God, and the institutions of the blessed Gospel: we do also engage to make the Word of God the only rule of our faith and practice, humbly relying on the merits and mediation of our Lord Jesus Christ for pardon and eternal life; we do also engage with brotherly regard and affection to watch over, to admonish, to instruct and to comfort one another, according to the word of God as occasion and opportunity may require. Praying for all men, that the kingdom of God may come, and his will be done on earth as it is in heaven."

and good neighbourhood which had so long and so honorably characterized the whole parish. But this hope has been disappointed. In January of the present year, the following extraordinary vote was passed by the first church in Springfield.

"Whereas Jonathan Dwight, Rev. Bezaleel Howard, &c. [Here follow in the original the names of twenty-three others, members of the Rev. Mr. Peabody's church] without a regular dismission or recommendation, left this church, and were professedly organized with others, and denominated a church in the third society in this town, in the month of October, 1819, and for some months before had, and ever since have absented themselves from worship and communion with this church, therefore, pursuant to the advice of the council called by this church, to advise them as to their present duty, in respect to the said persons—

"*Voted*, That as they have gone out from us, they be no longer regarded as of us, and that this church do hereby withdraw its watch and fellowship from them.

"A true copy,

"(Signed)

SAMUEL OSGOOD, *Moderator*.

"*Springfield, Jan. 5, 1821.*"

The Council mentioned in the above vote was understood to be formed by the following clergymen:

Rev. Dr. Chapin, of Weathersfield,  
 Rev. Dr. Hyde, of Lee,  
 Rev. Dr. Shephard, of Lenox,  
 Rev. Mr. Snell, of North Brookfield,  
 Rev. Mr. Humphreys, of Pittsfield.

It is understood that these gentlemen were all present, with the exception of Dr. Hyde, of Lee.

The Rev. Mr. Osgood, and the Rev. Dr. Chapin have been severally applied to for a copy of the result of council. If it should be obtained, it will be forwarded to the Editors of the Disciple.

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*Notice of some attacks upon liberal Christians at New-York.*—There have lately appeared at New-York various exhibitions of the same spirit which formerly showed itself in the Panoplist, while that work had an existence; but which seems now to be almost repressed in our neighbourhood by the decided expression of public opinion. There are many things of this sort which we are very willing to pass by without remark; because we believe that we can rely securely upon the honorable feelings of the community, and upon the prevailing sense of pro-

priety and justice in our part of the country ; and because we believe, if we may be permitted to say it, that we may trust for the confutation of these attacks to the general character of the great body of Christians who think with us. We pass them over the more readily also, because they are in truth nothing less than gross offences against common morality, upon which a man of correct principles can animadvert but in one mode—in the language of severe reprobation. This language it is not pleasant to use, however justifiable may be the occasion ; and considering the rapid progress with which correct opinions in religion, and what is far better, correct feelings concerning religion, are making their way, we trust that we shall not often think it necessary or advisable, to remark at any length upon the very improper methods by which an effort is sometimes made to oppose their progress. We have, however, determined to say a word or two at this time with regard to a few which have come to our knowledge.

In our number for September and October of the last year, we reviewed the pamphlet of the Rev. Mr. Feltus of New-York, the purpose of which was to show the near alliance between Unitarianism and Mahometanism. We are not at all disposed, however, to be angry with Mr. Feltus ; and we have no doubt that he feels a considerable degree of self-complacency in the circumstance, that his production has attracted so much of our notice, as well as received a very able answer at New-York. To speak plainly, for we cannot allow ourselves room for much circumlocution, there was nothing remarkable about his pamphlet, but its silliness ; except, indeed, that it was written with a decency of style, and moderation of feeling, which in a moral point of view put him far above some of his clerical brethren of the same city. In turning back to our review, we regret to find that we have not spoken more particularly of the full and satisfactory answer which it received from Henry D. Sewall, Esq. of New-York.

Since the pamphlet of Mr. Feltus, has appeared a sermon by the Rev. Dr. Spring, of which many of our readers may recollect that some account was published not long since in the Boston Daily Advertiser, accompanied with an extract from the eloquent and powerful answer which it called forth. The sermon is entitled with singular infelicity, "*A Tribute to New-England*," for it contains nothing which would give it claim to a moment's attention, except several pages of virulent abuse of New-England. The rest of the discourse is distinguished only by its barrenness and triteness of thought, its want of propriety in the use of language, a general clumsiness of expression, and one or two

blunders in matters of history. It is the production of a very ordinary and undisciplined mind; and if it be true that its writer holds a very considerable rank among the preachers of New-York, we have only to regret that the standard of preaching is not higher in that city. In this TRIBUTE to New-England the author tells us that ‘her growth and prosperity has been attended by a sensible and humiliating degeneracy;’ ‘that there is a manifest declension of public morals in the different states of New-England;’ that ‘a regard for the institutions of the gospel is found now, with few exceptions, only on the page of some antiquated statute-book, or inscribed on the tomb of Puritanism.’—But to say the truth, we believe that he did not mean to assert quite so much as is affirmed in this last quotation; his language, we suspect, in this instance, outran his temper; the sentence from which we have last quoted being somewhat long, we imagine that he blundered on to the conclusion, without perceiving the connexion of meaning, or the sense which he had actually expressed. But we proceed: ‘There are comparatively few in the metropolis of New-England upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone;’ that is, there are but few Christians in Boston. “A faith is inculcated from some of the pulpits of New-England, which so far from being humbling to the pride of man, commends itself to the unrenewed heart, and constitutes precisely the resting place for a mind awake to its obligations, and determined to maintain its rebellion against the Most High:—a faith, which the purest self-righteousness demands, and with which the most unyielding impenitence is satisfied;—a faith, which mocks at the seriousness and spirituality and self-devotement of true religion, and which considers all the tenderness of an awakened conscience, all anxiety for the salvation of the soul, all the solemnities of conviction for sin, as well as ‘all joy and peace in believing,’ the object of ridicule and sarcasm;—a faith which relaxes the obligations of personal and domestic religion; which makes no scruple in allowing ministers and people an occasional indulgence in the more refined and fashionable vices; and which often descends low enough to caricature the simplicity and purity of better days.”

Indecent and infamously false as all this is, we are assured on authority which we cannot doubt, that the sermon as delivered was still more offensive; and that the author, before committing it to the press, thought proper to soften and repress some of the language, which he was shameless enough to utter from the pulpit. There is but one mode of speaking of such outrageous calumny. It constitutes essentially the same crime with that of

the common defamer. It manifests a spirit, which, if exercised in a way not very dissimilar *against an individual*, instead of a great number of individuals, the humanity of our laws would indeed punish only with imprisonment and hard labour, but which in other countries less merciful, might lead its possessor to make his next public exhibition in the pillory instead of the pulpit.

Addison, in one of his Spectators, tells of a country clergyman, who having a quarrel with the squire of his parish, threatened to pray for him by name before the whole congregation. We believe that we have sometimes been prayed for in a similar spirit. But if the accounts which we have heard be correct, some of the clergy of New-York have used language and manifested feelings in their addresses to the Deity, in relation to the Unitarians of that city, which exceed in brutal profaneness any thing of the sort of which we recollect to have heard. The clergy of a city have, we believe, no small influence not merely upon the religious and moral character of its inhabitants, but upon the state of intellectual improvement, of taste, and of genuine refinement of feeling and manners. By their weekly services, they determine in a great degree the manner in which religion shall be presented to the minds of men; whether in its true character, or as something repulsive and odious. The opinions which they inculcate may either enlighten and improve, or debase and confound the understandings of their hearers. They may do much to give them a taste for correct reasoning and genuine eloquence; or they may accustom them to extravagant and unmeaning declamation, and call upon them to give up the exercise of their own judgments, and rest satisfied with the confident assertions of their teachers, who are dogmatical in proportion to their incapacity to gain credit for their doctrines in any other way. They may do much to produce true liberality of feeling; or they may excite a vulgar, intemperate bigotry, which frequently exists, when the zealots who are actuated by it, neither know for what they are contending, nor what they are opposing. By inculcating religion in its true character as bearing directly upon the social duties, and demanding from us constant exertions to promote the moral and physical good of our fellow-creatures, they may indirectly do much to lessen the mass of vice and misery which is constantly accumulating in great cities. And on the other hand, by a kind of teaching, the tendency of which is to make men narrow-minded and violent in believing their doctrines, or profligate in despising them, they may contribute no inconsiderable aid to the prevalence of irreligion and immorality. We do think that the condition of that city is not a little to be lamented, in which any considerable proportion of

the clergy are distinguished by the spirit, which we have now felt it our duty to expose.

We should do injustice to our own feelings, if we forbore to mention the admirable answer to Dr. Spring by a member of the Unitarian Society at New York. We should give some extracts from it, but one of considerable length has already appeared in the number of the Daily Advertiser before referred to, and the pamphlet itself is for sale in our bookstores. While there are men among the Unitarians of New York who think and write like the author of this pamphlet; and we know of more than one of their number of whom any city might be proud; we think they have little to apprehend from any fair opposition which they are likely to encounter.

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*State of Religion in Holland.*—[We think our readers will be interested by the following account of the state of religion in Holland, with which we have been favoured by a gentleman of the highest respectability, a native of that country. It was addressed in a private letter to one of the conductors of the Christian Disciple, and leave has been subsequently obtained for its publication.]

I have received from Holland various Reviews and Journals, published since I left that country in 1817, and observe in them, that religious opinions have undergone, and are undergoing a great change, from what they formerly were.

It appears, that a Synod of the Protestant Church for the kingdom of the Netherlands, was convened in 1817, and that among other enactments for the government of that church, it has been decreed: That at the examinations of the candidates for the ministry, no mention is to be made of the five points wherein the Arminians or Remonstrants disagree with the Calvinists; and that the subscription of ministers to the confession of faith, is to be made with this new and cautious condition, that they will teach and preach according to it, so far as they judge it to agree with the word of God.

The same Synod invited all the Protestant dissenters, i. e. the Anticalvinists, to partake with their churches of the Lord's Supper.

One Review, formerly characterized as ultra-orthodox, disclaims for the present clergy of Holland, any attachment to the Canons of the Synod of Dort of the year 1618, and asserts in several places, that it considers all the different doctrines among the Protestants, as speculative opinions, having no connexion with the *positive* doctrines of Christianity.

A Sermon has been published, pronounced by a Professor of Theology at Leyden, in which the doctrine of predestination is described as a frightful doctrine,—dishonourable to God,—and absurd,—representing the Deity as practising a contemptible deception upon his creatures, inviting and calling them to repentance and salvation, after having predetermined the everlasting misery of the greatest part of them. The reviewers, astonished at this open attack on a doctrine preached formerly by themselves, pronounce the terms here used to be too harsh, and insulting to a doctrine which during two centuries has made an interesting part of the popular belief. They agree, however, that the word Election is to be understood, as used concerning that which is chosen or preferred on account of some better quality and disposition, as Paul is named a chosen vessel, &c. They propose to explain the word in this sense, without mentioning or reproaching the former doctrine, and trust, that in so doing, the former erroneous explication will be forgotten, and the truth insensibly prevail.

Here we see in the church of Holland, another proof of the inexpediency and injurious tendency of human forms of belief, forced under the name of Creeds on Christian ministers. It is certainly not by a suddenly received light, that the clergy in Holland have discovered, that, as far as regards the doctrine of predestination at least, the Creed till of late unconditionally subscribed by them, and forced upon others, is not in accordance with the Bible. The growing disbelief in the doctrine has at length encouraged, perhaps forced them, to make this confession; they dare not however now do this from the pulpit, where they, as their brethren the Calvinists in this country, were formerly always insisting upon it. Their now determined silence on this point cannot however fail to be observed by a people, who like that of Scotland, have always put a high value on the articles of their Creed, and make them a subject for the exercise of their ingenuity; the fanatical Calvinists will cry out against them, and they are thus in danger of losing their influence and usefulness with their congregations. And when these congregations reflect, that their ministers have preached to them at least one doctrine, which they did not themselves believe; that the Creed and the Catechism remain the same, and their children are still obliged to learn and taught to believe them; is there not danger that this may lead the half informed, the great majority in all communities, to become sceptics, and entertain doubts on the essential parts of the christian religion? I do not blame the present clergy of Holland. Those who have gone before them have done the mischief. Creeds and Catechisms cannot be altered

in any country in Europe without convulsion, and unsettling the minds of the great bulk of the people, because they have been accustomed and taught to look on them as no less sacred than the bible. The safest way then certainly is, that now adopted by necessity. It is safest to introduce, as is now attempted to be done, not by authority of the synod or the churches, but by other means, different catechisms to take insensibly the place of the present one.

What the former orthodox party consider now as positive doctrines of christianity, appear to me to be few. In the great number of sermons published the last three years and mentioned in the reviews, there seems not even to have been an allusion to the doctrine of the Trinity, but in one instance, and the reviewers observe on it: "that many will be surprised, that the author has made use of the word Trinity." Professor Van der Palm, the celebrated Dutch biblical critic, and a most eloquent preacher, has published six volumes of sermons, which I have received. On the subject of the atonement he is positive; he does not however explain it as an infinite satisfaction to enable the Deity to be merciful towards his creatures, but for some reasons *inexplicable to us*, as a means by God ordained, and *necessary* to our salvation. He appears to me to have adopted, what Dr. Price calls the middle-scheme, and which the latter thinks the nearest the truth in the Gospel account. Professor Van der Palm speaks of Christ always in the language of the bible, and as the image of God's glory revealed on earth. That in him we see the Father; that his wisdom, power and love, are those of the Father, and that thus exalted, perfected and glorified by the Father, we must love and obey Christ as we do the Father. He represents Christ's present exaltation, "not because he was from eternity with the Father, but because *he has been made perfect* by obedience and suffering, and has obtained the delivery of men by his blood." Of the Holy Spirit he always speaks as of the power of God.

All the reviewers speak of these sermons, with unqualified praise, and recommend them as models. It seems to me obvious, therefore, that the doctrine of the Trinity is abandoned by the greater part and the most learned of the Dutch clergy, not less than the doctrine of Predestination. It is not long ago, however, that the slightest departure from the Creed established in 1618, was followed a formal dismissal of a minister from any of the established churches. The Synods and classes were particularly watchful for the preservation of the only true doctrines and the purity of the faith, as settled and declared by the Fathers of the Council of Dort.

One of the reviews, which has always, but with great caution, recommended a system of liberal christianity, comes now boldly forward and defends the perfect unity of God, on the ground of the plain and obvious declarations of the bible. It rejects and reprobates the imposition of human Creeds and systems of divinity. No professed Unitarians are more explicit on this point, than the writers in this review.

All this proves to me an amazing change in the religious opinions of my native country, which not many years ago was considered as the great bulwark of the orthodox and calvinistic system on the continent of Europe, and where that system has formerly found its most able and learned defenders. That this great change should be general, cannot be expected. But we may suppose the national general Synod of 1817, to have represented the opinions of the great majority of the Dutch Theologians, at least of the most learned and esteemed among them, and of the heads of the Universities. The perfect freedom allowed by this Synod to the ministers of religion, to take the bible as their standard of faith and doctrine, amounts to a virtual abandonment of any system of Orthodoxy. This, with the now open avowal and defence of the perfect unity of the Godhead, formerly branded and abhorred under the frightful name of Socinianism, must in time bring christianity back to its first purity and simplicity.

I see also in a work on theological subjects, that, in an introductory discourse, lately published by Professor Schulz of Breslau, the doubts about the author of the Epistle to the Hebrews are considered as finally settled, by what proofs or arguments is not mentioned, against the opinion that the Apostle Paul was the author of it. This was also the decision of the great Professor Valckenacr of Leyden, as appears by a recent posthumous publication from his writings, *Selecta e Scholis*.

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*Statements respecting Intemperance.*—We have just seen the fourth annual Report of the Society for prevention of Pauperism in the city of New-York. The labours of this society are valuable, and we doubt not our readers will be interested in some quotations respecting intemperance—an important subject to which we have often called their attention. After stating “the sources of pauperism which attracted notice the last year, to be Intemperance, Ignorance, Criminal Prosecutions, Condition of Prisons, Gambling-Houses, Pardons, Lotteries, Want of Cleanliness, Emigration, Idleness and Want of Employment,” the Managers proceed as follows :

“During the last year, the evils of intemperance have not di-

minated. By the most accurate computation, there are 1680 licenses for retailing ardent spirits, in actual force, in the city of New-York; making an average of *one tippling house to every fourteen houses* in this metropolis. And by adopting the mode of calculation used by the managers for the year 1819, to ascertain the sum annually expended in New-York, in the consumption of spirituous liquors, we arrive at the frightful result, that, in 1820, the sum of \$1,893,011 was squandered in the use of this single article! And this, too, principally among that portion of our population, who are destitute of any permanent means of support, depending upon manual labour for their daily bread."

They add, that it is found that "the connexion between the evil under consideration, and the commission of a great portion of the minor offences which occupy our civil and criminal courts, is so close and intimate, that in proportion as the use of ardent spirits extends, crimes multiply, and vice versa. The records of the Court of Sessions show, that, as the number of licences has been augmented, assaults and batteries have multiplied; and when the former has diminished, the latter have decreased. The whole number of complaints for assaults and batteries, during the last year, was 1061. During the first six months of that year, the number was 409; in the last six months 652. Here it is to be observed, that about 180 new licenses were granted in the early part of those last six months, in the absence of the mayor.

They add the following fact to prove that the use of ardent spirits is not *essential* to the strength of the most laborious.

"Mr. Allaire is the proprietor of a large foundry at Corlaer's-Hook. During the last season he employed upwards of sixty workmen, more than thirty of whom were men of families. In the course of the summer, he was informed that many of them were in debt; and on investigating their concerns, with surprise he ascertained the fact, that every one who was in the habit of using ardent spirits, was involved to an extent beyond his ability to pay; and, with a satisfaction equal to his former surprise, he learned the additional fact, that those who made no use of spirits, were in easy circumstances, and their children well provided for at school. Nor did a difference of wages from seventy-five cents to ten shillings per day, make any perceptible change in the situation of the former class of workmen.

With this picture before him, Mr. Allaire was at once induced to prohibit the use of ardent spirits altogether, in his shops, during working hours. But one person left his employ in consequence of this restriction; and this man had borrowed of Mr. Allaire, while in his service, upwards of \$300 to pay grocery bills. In conclusion of his letter, Mr. Allaire observes: I have great reason to be pleased with the happy effects of this regulation. I find my interest better served; and that those who, from excessive drinking, had be-

come of but little worth to me, and in many instances, of less to their families, have now become able and steady ; earn more money ; and their families as well as themselves, have expressed, in a language not to be misunderstood, the many comforts and the domestic happiness, which they enjoy in consequence."

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*Dedication at New-York.*—The very neat and beautiful church, which has been during the last year erected in the city of New-York for the accommodation of a society of Unitarian worshippers, was dedicated to the service of Almighty God, on Saturday, Jan. 20th. The solemnities of the occasion were conducted by the Rev. Professor Everett, and the regular worship of the Lord's day has since been attended by a large and attentive audience. A church was gathered in the society Jan. 30th, and the ordinances have been regularly administered. We cannot but be grateful for that favour of Providence, by which this infant society has been led so pleasantly and prosperously to the accomplishment of this design ;—a design, which two years since was unthought of, and would have been deemed impracticable ; but now is happily completed, and opens a prospect for the diffusion of christian light and charity, which cannot be contemplated without religious joy.

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*New-York Collection of Psalms and Hymns.*—We regret that circumstances have prevented our taking notice, in our Review, of the collection of Hymns, lately published in New-York by Henry D. Sewall, and used in the worship of the first Congregational Church of that place. We hope to do it in our next number. We must be satisfied with saying now, that we consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity. It is quite time that Belknap's Collection, which is in most general use, should give way to a better. It was excellent for its day, but its day is past. We need in the worship of our churches a larger variety of authors and subjects, and a more universal purity both of poetry and doctrine. Half of the psalms and hymns, at least, are such as never are and never can be used for the purposes of public devotion. We hope that those, who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change ; and now that they have access to a book of precisely the character they could desire, will not hesitate to adopt it.

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*The Unitarian Miscellany.*—The first numbers of a monthly publication under this title, issuing at Baltimore, we have read with great satisfaction, and cordially welcome a work which gives promise of so powerful aid to the cause of religion and truth. We find in it an account of the formation of

*The Baltimore Unitarian Society for the Distribution of Books :* which we quote in part, that we may, if possible, by extending the knowledge of it, induce others to follow so good an example.

"The books distributed by the society shall be the Bible, and such other books as contain rational and consistent views of christian doctrines,

and are calculated to promote a correct faith, sincere piety, and a holy practice.

"Any person, on paying a subscription of *one dollar*, may become a member of the society, and be entitled to vote for officers. All subscriptions shall become due annually on the first day of January; and every member shall be considered an annual subscriber, until he gives notice to the secretary, that he wishes to withdraw himself from the society.

"The funds of the society shall be disposed of in purchasing or printing such books as the managers shall select or approve. A catalogue of these books shall be annually printed, with their respective prices annexed, and a copy sent to each subscriber, who shall be entitled to receive such books, as he may select out of the catalogue, to the amount of his subscription.

"All applications for books, must be made to the librarian, either in person or by a written order, but without any expense to the society for the postage of letters, or the conveyance of books. No person can receive books until his subscription is paid."

The foundation of a design somewhat similar has been laid in New-York, by the institution of a Library in the vestry-room of the first Congregational Church.

**ORDINATIONS.**—At Hingham, Jan. 17th. Mr. Charles Brooks was ordained to the pastoral care of the Third Church and Society. Rev. P. Whitney, of Quincy, offered the Introductory Prayer; Rev. Dr. Ware preached; Text, 2 Chron. xviii. 13. *And Micajah said, As the Lord liveth, even what my God saith, that will I speak.* Rev. Dr. Kirkland made the ordaining prayer; Rev. Dr. Harris, of Dorchester, gave the charge; Rev. Mr. Francis, of Watertown, presented the fellowship of the churches; Rev. N. B. Whitney, of Hingham, made the concluding prayer—It may be worth while to state, that, at the election of the candidate, the Church voted, that in this matter they had no right independent of, or prior to that of the congregation, and therefore acted in union with them, and not separately.

Feb. 21, Mr. Benjamin D. Wisner was ordained to the pastoral care of the Old South Church and Society in Boston. Introductory Prayer, Rev. S. E. Dwight. Sermon, Rev. Prof. Woods, of Andover; text, 1 Corinth; II. 2. *I determined not to know any thing among you, save Jesus Christ, and him crucified.* Ordaining prayer, Rev. Dr. Holmes, of Cambridge. Charge, Rev. Dr. Osgood, of Medford. Right hand of fellowship, Rev. Mr. Huntington, of Bridgewater. Concluding prayer, Rev. J. Codman, of Dorchester.

At Ashby, Jan. 3, Mr. E. L. Bascom. Sermon by Rev. Dr. Foster, of Brighton.

At Waltham, Jan. 17, Mr. Sewall Harding, over the second Congregational Church and Society. Sermon by Rev. Mr. Ide, of Medway. The Dedication of the Meeting-House took place on the same day.

#### OBITUARY.

Died in West-Springfield, on the last day of the last year, the Rev. JOSEPH LATHROP, D.D. senior Pastor of the First Church in that place, in the 90th year of his age, and the 65th of his ministry.

This great and good man was a descendant in the fourth generation from the Rev. John Lathrop, formerly a minister of Barnstable, in England, who in the year 1634 came over, and settled in the ministry at Barnstable, in this state. The subject of this sketch was born at Norwich, in Connecticut, Oct. 31, 1731. He was an only son, and was deprived of his father at about the age of two years. At the age of eight years he was removed to Bolton, (Con.) where his mother formed a second marriage, and where

he continued till the year 1750, when he entered Yale College. While an under-graduate, he was distinguished, it is said, for the versatility of his genius, and the diligence with which he pursued his studies. In 1754 he received his first degree; soon after which he was engaged, as a grammar school master in Springfield, and at the same time commenced the study of theology in the family and under the direction of Rev. Mr. Breck of that place. In Jan. 1756, he received approbation, as a candidate for the ministry, and on the 25th day of the following August he was ordained in West-Springfield, where with few interruptions from ill-health, or any other cause, he continued to supply the pulpit for 62 years,—after which, a partial bereavement of sight induced him to relinquish the office of preaching, though he generally attended public worship, and occasionally officiated in prayer till a short time before his death. This blindness, which was so great as to render him incapable of reading, was attributed to a paralytic affection, which impaired the vigour of his health, and in some measure the vivacity of his mind.

Beside many occasional sermons, Dr. Lathrop published at different periods in his life six volumes, containing in the whole 175 sermons. The first volume was published in 1793, the second in 1796, the third in 1801, the fourth in 1806, the fifth in 1807, and the sixth in 1812. All these volumes have passed a second edition. It is needless to add that they have been well received.

In the character of Dr. Lathrop were combined in a remarkable degree the various qualities, which command at once our love and veneration. The native powers of his mind were probably far above the common lot of humanity; and by regular discipline and persevering exertion they were brought to a state of improvement, that is rarely surpassed. His apprehension was quick, his discernment clear, his invention fruitful, his imagination lively, his memory tenacious, and his judgment of course remarkably correct. He was characterised by the habits of observation and reflection; habits, which seem to have been early formed, and were continued through life, and which are of unspeakable importance in forming a useful or a great man. Hence every thing was instructive to himself, and in his preaching and conversation was rendered so to others. He copied with peculiar felicity one of the most distinguishing traits in the preaching of Him, “who spake as never man spake,” that of interesting his hearers in moral and religious subjects by allusions to surrounding scenes and passing events.

Dr. Lathrop, as appears from his journal, had serious impressions of the importance of religion about the age of fourteen; though from remaining scruples he delayed a public profession till about the close of his collegiate life. Of the sincerity of his religious profession no one acquainted with his subsequent life could entertain any reasonable doubt. He drank deeply into the spirit of the gospel. In all his greatness he was meek, mild, and unassuming. It seemed to be no self-denial in him to refrain from every thing in air or conversation, that would remind others of his superiority to them. He united most happily the sincerity of the Christian with the courtesy of the gentleman, and the gravity of age with the vivacity of youth.

In the character of Dr. Lathrop, as a Man, as a Christian, and as a Minister, firmness and candour, zeal and moderation appeared in delightful harmony. He claimed the right of thinking and acting for himself, and that right he as readily conceded to his brethren. He was decidedly opposed to the intolerant and separating spirit of the times, and freely admitted all ministers of a regular standing and good character into his pulpit, though widely differing from him in religious speculations. His sentiments on this subject may be found in many of his sermons, but particularly in one, which he delivered in Boston, May, 1812, on the text, “we saw one casting out devils, &c.” where among many excellent remarks, we find the following: “There are some, who lay too great weight on

certain peculiarities, which discriminate one sect from another, and denounce as hypocrites, fools and blind, all who cannot adopt the same. This illiberal spirit is often more injurious to true religion, than the errors which it reprobates. There are errors of opinion, which are inconsistent with religion; and we usually see their effects in a licentious and immoral life. Against these we should contend earnestly. But, errors which have no tendency to corrupt the heart, and vitiate the manners, and which do not appear to have this effect, ought to be treated with tenderness and candour.

"Our Saviour here instructs the ministers of his religion to maintain a conciliating candour toward one another, and toward all who profess to be his friends. His immediate disciples he was now training up to be public teachers. While he gradually opened to them the scheme of his religion, he inculcated upon them humility, gentleness and prudence, as necessary to success in the work, in which they were to be employed. The man in our story, not being so fully instructed in the doctrines of Christ, as they were, had not light to follow them in every step, but still he was a friend to Christ. If they wished him to follow them, they should have invited him into their company by a winning and attractive charity; not have kept him at a distance by a repulsive pride and intolerance. We may think a brother has imbibed certain errors, unfavourable to religion. What shall we do? Shall we separate him from our company, and deny him all brotherly and ministerial intercourse? No; this will disgust him. This will excite in him, a prejudice against us. This will place him at a greater distance from us. Every man loves society, especially the society of those who are in the same profession. If he cannot enjoy it in one place, he will seek it in another; and perhaps he will mingle with some who will confirm him in his errors. By our friendly intercourse and united labours, we may be fellow-helpers to the truth; but by reciprocal criminations and reproaches, we shall weaken the common cause, and give advantage to the common adversary."

In sermon 6th, vol. iii. we find the following passage: "If because we imagine ourselves more pure, more wise, or more sound in faith, than our brethren, we exclude them from our charity, bid them stand by themselves, and warn them not to come near us in acts of holy communion, our temper is utterly unlike that of the blessed above."

In religious speculations Dr. Lathrop has been supposed a Trinitarian, and what has generally been called a Moderate Calvinist. In the first sermon of his first volume, he argues that Christ was not a creature, from the fact of his having been employed in creating the world; and in several places in the 3d volume he may be thought to admit and even to vindicate some of the most exceptionable doctrines of the Calvinistic Creed, and among others those of Election and total depravity. But it is apparent from many other passages, that he did not even in speculation carry these points to the greatest extreme. Commenting on the parable of the tares, sermon 7th, vol. iv. he observes of the servants of the proprietor, "They ask, as was natural, 'whence came the tares?' They never once suspected, that their master sowed them, as some servants have since suspected." In another place, vol. iii. sermon 3d, he says, "Whatever doubts we may have concerning our own election, we may make it sure, by adding to our faith the virtues and works of the gospel." Again, sermon 7th, it is said, "Let no one imagine, that the prayers, the reformations and endeavours of awakened sinners, are abomination to God; for he who hath wrought them to these things is God, who hath given them the convincing and awakening influences of his spirit." And again, sermon 10th, "It is often asked whether the unregenerate can do any thing of themselves, which has a tendency to their conversion? But the answer is, They who enjoy the gospel are not left to themselves. If you suppose a man under the power of vicious inclinations, and at the same time destitute of all means

of religious knowledge, and without any influence from the spirit of God, you then have the idea of a sinner properly left to himself. But this is not your case. You have the gospel in your hands, and it is daily proclaimed in your hearing. There is an agency of the divine Spirit attending it; and you have been, and, we hope, still are in some degree the subjects of this agency. With these advantages, there is something which you may do."

But whatever Dr. Lathrop might believe in regard to the doctrines, named above, he did not consider them as the grand essentials of the gospel. He did not adopt them, as the controlling principles of interpreting the scriptures. Far from this; in his exposition of the text—"Believe on the Lord Jesus and thou shalt be saved;" (Vol. ii. sermon 49,) he gives substantially the same view of the faith, required in regard to this point, which Mr. Locke in his *Reasonableness of Christianity* has given. In enumerating the most efficacious doctrines of the gospel, (sermon 27th, vol. ii.) he does not mention one of those, which are peculiarly Calvinistic. In all the volumes of his sermons, excepting the third, these doctrines are almost entirely omitted, and most of the sermons in the third, in which he professedly gives the whole Christian system, relate chiefly to the spirit and practice of religion. It is remarkable too, that his half century sermon, as also those of his sixtieth anniversary, which might be considered, as solemn valedictories to his people, were wholly of a practical nature.

Dr. Lathrop was decidedly opposed to that exclusion of reason from religious inquiries, which has been a source of numberless errors. "Reason and revelation," says he, sermon 31, vol. ii. "choose to walk hand in hand; and nothing can be more unkind than to set them at variance."

The principles of religion are not indeed to be settled by human authority. But the name of such a man, as Dr. Lathrop, will have influence; and hence it becomes a matter of importance, that this part of his character should be rightly understood.

Dr. Lathrop's sermons are perhaps the richest treasure of the kind, this country has yet produced. It cannot be supposed, that 175 sermons from the same pen should all be of the highest order. Many of them however will bear an honourable comparison with the best English compositions, and will probably be transmitted to the latest posterity, in which the language is known. They abound in important and original thoughts; are almost always instructive, and often impressive. In point of method and style, with few exceptions, they are among the best models that can be proposed for imitation. Their style is distinguished for simplicity, perspicuity and neatness; and they well deserve a place in every considerable library, public or private.

Dr. Lathrop was remarkable for his habits of industry, as appears from the fact; that while he was respectable for the extent of reading, he left in manuscript about FIVE THOUSAND sermons. This industry is worthy of admiration, though to a person of less genius than he, the particular mode, in which it was exerted, could not be recommended.

To a late period in life he retained his native vigour of body and mind. For many years he waited with cheerful expectation the dissolution of nature, hoping for the mercy of God through Jesus Christ unto eternal life. "Blessed are the dead, that die in the Lord; for they rest from their labours, and their works do follow them."

#### TO CORRESPONDENTS.

We have on hand a great number of communications of very various merit, to some of which we shall give place, but of none is it necessary to speak particularly.

THE  
CHRISTIAN DISCIPLE.

NEW SERIES—No. 14.

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*For March and April, 1821.*

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HERDER'S LETTERS.

LETTER IV.

The laws and history of Moses. How to read and regard them both, to separate and to connect them. Michaelis' "Commentaries on the Laws of Moses," Jerusalem, Doederlein, Lilienthal. Hints of song collections in the Mosaic history. A fountain song, and an exulting triumphal song.

THE poetical parts of the first book of Moses, about which you question me, must not be forgotten : but first let me go on with the general view of his facts. With the beginning of the second book comes the history of Moses himself, of his people, and of his legislation. To read them aright you must preserve the same point of view as before ; and in the first place distinguish between his laws and his history.

His LAWS stand out prominently enough ; and seem to have been recorded fragment-wise in the order in which they were promulgated. After the general description, (Exod. xix. 3-6,) follow the words which God himself spake from the mount, (chap. xx.) and the laws which He prescribed, (chap. xxi-xxiii.) The rest is a sketch of the tabernacle, and of what pertains to it, (chap. xxv-xxxi.) At the second retiring of Moses to the mount, (xxxiv. 10-26,) there is an addition of several laws, which it was important for every Israelite to know ; and now the plan of the temple is executed. The whole third book of Moses seems to be a text-book for the priests ; according to which they regulated the worship of God ; decided upon clean and unclean, leprosy, degrees of consanguinity ; appointed the seasons of festivals ; ad-

judged penalties, &c. These also are given fragment-wise and appended one to another, as the beginning and end of the several portions, often show. The consecration of Aaron and the fate of his sons naturally belong to this priestly code, partly as an example, and partly as a salutary warning. In the fourth book we have supplements of various kinds, and more particular appointments;—no doubt as time and occasion called for them: these are intermingled, as in the second book, with historical passages, army rolls, &c. which show them to have been gradually put together in the latter years of the journey through the wilderness. The fifth book is, as its name imports, a moving repetition and last review of the laws, by the law-giver himself a little before his death. He illustrates what needs explanation, supplies what is incomplete, and takes a noble leave of his people. Song and benediction (chap. xxxii. xxxiii.) are still the living memorials of his service and life; the mightiest of men, the greatest of lawgivers, dies on the borders of the untrodden, far-descried land.

It is not without reason that I have called your attention to this situation and shape of his laws. Suppose for a moment, that against certain circumstances of his history, of the leading forth of his people, of his marches and journeyings, unanswerable doubts might be suggested; still they would relate only to such circumstances; they would not affect the great essential of these books,—the records of the Mosaic legislation. In behalf of these, their genuine singleness, their simple fragmentary form, is a witness of their having been gradually composed, thus joined together, and judicially, as it were, attested. No hand dared to lay itself on these remains of the man of God, to bring them into any other order, or to dispose them in any other shape than those, which the original circumstances of their formation had given them. It appears to me that this primitive poverty and want of arrangement are the greatest possible attestations to the authenticity of every individual portion. Learn to regard Moses first in this point of view, as a lawgiver; and begin with reading his history merely as an illustration of that point: then will appear to you the expansion and sublimity of his spirit, his almost superhuman patience, fortitude and worth. Were nothing true of his miracles or his divine commission; were all this but the poetical embellishment of later times to the long past and really remarkable history of their fathers; still the study of his laws and sentiments, his designs and deeds, would point out to you a man, who surpasses Lycurgus and Solon; and who in some respects laid the corner-stone of the fabric of pure reason and philanthropic law, on which the most enlightened nations of the

world have since continued to build. He erected, I grant, no palace-temple of legislation, but a tabernacle; which was indeed small and antique and lowly, but so rich and so full of purpose as perhaps no temple of state policy has ever been.

Our age affords excellent helps for the pursuit of this study. Michaelis' "Commentaries on the Laws of Moses" is a very learned disquisition on the Mosaic legislation. The last part of Jerusalem's "Considerations" contains deep views into the spirit of these laws: this lamented man is the first theologian in Germany, that I know of, who has possessed such richness of beautiful and philosophic attainments, and so truly a political discernment. If you would advance further, and look at the face of Moses through the veil of the Talmud, I may name to you a crowd of other aids, though for the most part of a mean order, of which Ughelli has made a copious collection. You must not on this occasion be frightened at Spencer's hypothesis, that Moses had reference to the Egyptian laws. Spencer has sometimes carried it too far; but in itself nothing can be more natural than the supposition. Moses was one of the Egyptians; the Israelites came out of Egypt; their manner of thinking was formed there; and if you adopt the idea of the most immediate inspiration, still it is to be considered that God has always accommodated himself to the human soul and its faculties, and never confounds or new models instead of leading them onwards. It was among the objects of the Mosaic legislation to be entirely separate and estranged from Egypt; so that this theory not only has nothing profane in it, but leads us into a circle of local circumstances, which were employed for the promotion of the divine ends. At the same time, I do not advise you yet to read Spencer's work on the ritual laws of the Hebrews. I am confident that there will be still many new illustrations brought to sight, the more Egyptian antiquity developes itself in the Coptic tongue, and perhaps some time or other in its own primeval language of the Pharaohs. As yet all even of what has been discovered has not been applied to bear on this subject: the valuable works of Jablonski himself are not unmixed and clean gathered fruits.

"But now for Moses and the wonderful HISTORY OF HIS MARCH. Who can assure us that he himself wrote it? That it was not rather put together in later times, when all had become marvellous tradition; interpolated into the laws; and, since it was impossible then to discriminate, transmitted to future generations—a divine romance? Is not its whole form and tone almost a demonstration that such is the fact?" No more than that of the history of the patriarchs, which precedes it, is a similar proof. He who will judge of the events and circumstances of that age of the world,

according to our situation, according to the probability of our political chronicles, will indeed find much absurd, and the whole an exaggeration: this rule of judging, however, is contrary to the age and to the very nature of the case. The God Jehovah, who so dealt with the fathers of this people, who called their progenitor out of the remote parts of Asia for purposes now becoming fulfilled and recorded,—He, who brought the people so wondrously down to Egypt, and would rear them for a new republic,—could and must perhaps prepare them for this through wonderful means. Wonderfully yet naturally they obtained their deliverer: wonderful was the departure; since it fixed upon that hard and untractable race the first, the mighty impression, that God fought for Israel: wonderful and in the highest degree noble was the giving of the law, and every multiplied blessing of their course: but all and each are so suited to the time, to the place, to the great end,—namely, that a rude rebellious people, wandering through a wilderness, and shut in between hostile nations, as in a house of Jehovah's discipline to receive their customs and statutes, should be fitted to become a new people in Palestine,—all are so fitted, I say, to this end, that they are highly natural in the place in which they stand. In different stages of their progress the fortunes of a people are also different; and if God dealt with this people from the beginning, and not for the first time now, he must deal with them according to their perceptions and capacities: so that I see nothing absurd here from first to last, considering the time and circumstances. Here are, moreover, laws and facts mingled and interwoven with each other; especially here is that wonder of wonders, the giving of the law from Sinai. This took place before the eyes and in the ears of the nation; it was the object of the departure from Egypt, and the ground of all the wonders that were to follow: so that if this is established, so is also what preceded and what came after it. And it is most fully: the laws are founded upon it and continually refer to it, and with them it is inseparably connected: Moses, too, appeals to it in the most solemn manner at the close of his life. He sets this, and the wonder of the Exodus, with the other favours of God, as the eternal seals of his ordinances. I am aware, my friend, how often in questions of this kind, the inference from moral worth to historical truth, and, what is still more, to historical certainty, is over-trained and fails: but it seems to me that this is not the case here. For I do not argue from the narration of the wonders to the lawgiving; but from the lawgiving, and that in every part, even to the last breath of that remarkable person

Moses, to the history which is so intimately entwined with that legislation. I do not see how to separate the two without doing violence to the text, destroying the whole connexion so singular and intimate, and giving the lie without reserve to the whole spirit, not of this only, but also of the preceding and subsequent part of the history of the people. Now this, it seems to me, we should have no ground for doing, even though Moses himself had not written the history, and it was the production of an after age. Of documents belonging to his age it is evidently composed: this its appearance shows, its fragmentary form, dividing itself according to conjunctures, and changing with particular laws. Now we have his own history (Exod. ii.) following a scanty register of older times; (chap. i.) then the events of the departure; (to chap. xiv.) now a song; (chap. xv.) then a journey; then laws; (chap. xvi., &c.) more journeying; and so it continues. This form can be explained on no other supposition than that of original memoirs, which the collector venerated so highly, that he only put them together, without altering, or even arranging them into a whole: thus their simple poverty vouches for their age and genuineness, as far as on a subject of such remote antiquity, assurance can be obtained or desired.\*

I have no objection that the attempt should be made, to reduce every thing to natural causes, which admits of such a solution. The Manna, for instance, has not the fabulous properties, which were ascribed to it in ages of ignorance: Jerusalem has

\* The oldest mention in profane history of Moses and the departure from Egypt is preserved in the "*Bibliotheca*" of Photius, patriarch of Constantinople. Photius quotes a fragment of Diodorus Siculus, in which that historian professes to cite the very words of Hecataeus of Miletus. Hecataeus lived in the reign of Darins Hystaspes, about the time of Nehemiah and the last of the Hebrew prophets, and is referred to and sometimes even copied by Herodotus. This account is curious, as showing the ideas that were entertained on this subject so early among the Greeks; and we cannot refrain from offering our readers a translation of a part of it. According to Photius, Diodorus concluded his history of the early fortunes of the Jews with these words:—"Concerning the Jews Hecataeus has the following narration:—

"In ancient times, a pestilence having broken out in Egypt, the popular opinion ascribed the evil to the divine displeasure. For on account of the great concourse of foreigners who dwelt there, of every kind, and attached to the most opposite customs and religious rites, it happened that the hereditary worship and honours of the Gods were falling into decay: the Egyptians therefore supposed that there would be no mitigation of the calamity until the strangers were expelled. This was immediately done. Some of the most distinguished and active of these exiles, uniting under renowned leaders, of whom were Danaus and Cadmus, precipitated themselves (as the report is) into Greece and other countries. A great multitude also fell upon Judæa, as it is now called, which is not far from

also revived, rightly enough, the supposition of Hardt,\* respecting the clothes that never grew old; and I have nothing against it, that the same style of interpretation, which has been employed on these two points, of the manna and the clothes, should be applied analogically to others. Could it be shown, though I still cannot see it so, that the ebb and flow of the tide illustrates the passage through the sea at Suez;—that the pillar of cloud and fire was only the beacon of smoke and flame which is common in the east,—that it was this simple expedient, which God here directly converted to the use of guiding the Israelitish host;—still laws are nevertheless laws; the marvellous providence, accommodation, favour and judgments of God continue steadily the same, whether they took place through one set of means or another. The wonders in Egypt and the wilderness, the tremendous wonders that are interspersed here and there among the principal events, the solemn giving of the law on Sinai, all these cannot be made natural, and why need they be? Through the whole course the purpose of God stands firm and sure; and all those wonders were but subservient to it.

Do not trouble yourself, however, if many circumstances are such knots as cannot be fully untied. This is unavoidable in so old a history, and of such a people; and it is very much to be wondered at that we possess and ascertain satisfactorily so much. Of other and much more celebrated nations, the Chaldæans, Egyptians, Phœnicians, and even of the Greeks in those remote ages, we have nothing: so that there is here a remarkable

Egypt, and was at that time quite a wilderness: Moses was the leader of this colony, a man eminently remarkable for wisdom and vigour. Having taken possession of the country he built several cities, and among others the celebrated one of Jerusalem: he founded also a temple, which was held in the highest reverence by his countrymen, prescribed the ceremonies and services of religion, and established a system of polity. The people he divided into ten tribes.—He forbade, altogether, every image of the Divinity, that men might not conceive of any thing in a human shape as God, but rather acknowledge that He who embraces heaven and earth is the only God and the Lord of all," &c.

\* Herman von der Hardt's "*Ephemerides philologicae*," the work here referred to, we have never seen. It was published as early as 1703, and we believe was the first to assail the vulgar opinion that the clothes and shoes of the Israelites never wore out during the forty years in which they traversed the wilderness. The account is made plain enough by the following corrected translation of Deuteronomy, viii. 4: "Ye have not these forty years worn tattered clothes; nor have your feet been blistered by wearing torn shoes." A similar emendation is to be adopted Dent. xxix. 5. Moses does not tell the people that their garments never grew ragged, but only that they had always been able to keep themselves in whole ones.

distinction in favour of this people. Do but read Doederlein's "Antifragments," against the objections of the Fragmentist\* respecting the passage through the Red Sea, Jerusalem's Considerations on the history of Moses, and other writings of this description, and say what more can be asked for the illustration of events and writings of such hoary antiquity,—what more can be desired. We have in Germany a champion of the Holy Scriptures, on these points of difficulty as well as on all others, whom foreigners might well envy to us, so quietly and unostentatiously does he discourse: I mean Lilienthal. His "Value of Revelation" is a library of opinions on both sides, a review of objections and their answers, a sea of learning.† If he is here and there too exact, too minute, this fault becomes an excellence to one who is a counsellor for the Bible. Every one can now examine, judge, choose.

But my letter is once more growing into a treatise. What I have said of the history contained in the books of Moses is applicable also to the books of Joshua, Judges, Kings, the Prophets. It is not, indeed, to be supposed that each hero, prophet and king has himself interwoven his own piece of history, and it would be no advantage if it were so, for a witness is not commonly valued the most in his own case. There is not the least sign in the books themselves that such was the fact; on the contrary, *collections* are here and there mentioned, which serve to explain to us the form of the collection before us. We read in the fourth book of Moses, just before some very poetical passages, of a book of "the wars of the LORD:" (Numbers xxi. 14) in the book of Joshua again, (x. 13) after the fine poetical passage of the stopping of the sun, which has given occasion to many unprofitable vindications and sarcasms, there is mention made of a book of *the valiant or heroic songs*, (Jasher) which was extant in David's time, and in which he caused his lamentation over Jonathan to be inserted. The latter of these titles expresses the very thing which is found among other nations under the name of heroic songs. All ancient people had something of the kind; and if we had received these through the hands of the Hebrews, what striking pieces should we discover

\* Fragmente und Antifragmente, Nürnberg, 1733. 3te Ausg.

† The author adds to these terms of commendation,—“a true MOREH NERHOCHIM of these books;” alluding to a celebrated work of Maimonides bearing that title, which means a Guide for the Perplexed.—Theodore Christian Lilienthal was a theologian of Prussia, and published his “Gute Sache der in der heil. Schrift alten und neuen Testaments enthaltenen göttlichen Offenbarung wider die Feinde derselben erwiesen und gerettet,” at Königsberg, 1760—1773.

among them; if we may judge from David's Elegy, the song of Deborah, which was probably contained in them, and the above-mentioned fragment of Joshua. Before the richly poetical history of Balaam there appears a little fountain song, on occasion of a newly discovered spring: such were common among the people of antiquity, some of whom believed that they had tones which could make the water rise.

Spring up, O fountain! Sing ye to it!  
Well, which the chiefs have digged for us,  
Which the nobles of the people have given to us,  
With their sceptres,  
With their staves.

Doubtless this is only the beginning of the Song. Similar to it is the exulting song of triumph on the spoiling of the warlike cities of the Amorites. Thus sing the bards:

Up! up to Heshbon!  
Build and fortify Sihon!  
A fire goeth out of Heshbon,  
A flame burneth out of Sihon.  
It devoureth even to Ar of Moab,  
It consumeth the inhabitants of Arnon's heights.

Woe to thee, Moab!  
Thou art low, thou people of Chemosh!  
He gave his sons to be fugitives,  
He gave his daughters to be captives  
To Sihon the Amoritish king.

Your yoke is off!  
From Heshbon to Dibon!  
We laid waste even to Nophah,  
We laid waste even to Medba.

*Numbers, xxi. 27—30.*

Moab had been victorious, and was now itself triumphed over: and on this turns the song. If we possessed the Hebrew heroic songs, we should unquestionably see many things more clearly in Moses, Joshua, Judges, and probably, too, in the histories of Saul and David, than we now do: still it is surprising that we find so little obscurity, and so few abrupt, detached places.

## REMARKS ON MATTHEW xxviii. 19.

FOR THE CHRISTIAN DISCIPLE.

[Few passages of Scripture have been appealed to with more confidence in support of the doctrine of the trinity than the form of baptism in Matth. xxviii. 19. It has been supposed that here the three divine persons are placed together in a solemn form. But even if we should admit the personality of the Holy Spirit, it could not be proved from this text, that the three persons are "equal in power and glory." The following remarks on this baptismal form are translated from Eichhorn's "Repertorium für Biblische und Morgenländische Litteratur." Theil. x. 278. They will not be found perhaps, to differ essentially from some explanations which have already been given of this text. The principal object of the author seems to be, to show the peculiar appropriateness of this form of baptism to the wants and the state of feeling with respect to religion in the first days of the Gospel. After having observed, that this passage has scarcely ever been considered in an unbiassed manner—those who explain it having generally set out with the purpose of defending or refuting from it the doctrine of the trinity,—and that he shall investigate its meaning free from any partiality to either side, with a view solely to discover its bearing and signification in its original connexion,—he thus proceeds.]

AFTER his resurrection, our divine Saviour, with that dignity which distinguished all his great actions, gave to the first teachers of Christianity a distinct command to spread abroad religion and morality, as they had been taught and practised by him. Till this time, the true and pure worship of the Deity, so far as it is grounded upon divine revelation, had been confined to the Jews; and with respect to them, it was, conformably to the character of the nation, defective, disfigured, and not efficacious enough for an universal worship designed to bless the world. But now, in conformity with the instructions of Jesus, the genuine worship of God, in all its purity and happy influences, was to be proclaimed, not to the descendants of Abraham only, not merely to Jews, but to all mankind. "Go ye and teach *all nations*."

John the Baptist had already prepared the way to the hearts of his brethren for this universally animating truth, and had required them to renounce their Jewish feelings and the principles of the old dispensation, for the time of the Messiah was near. "Repent, for the kingdom of heaven is at hand." And John administered the rite of baptism, in order openly to distinguish those who had a true reverence for the Messiah, and to confirm their expectations. This rite Jesus also ratified (but under his religion it had a larger and more elevated meaning,) that by it his true followers might in a solemn manner be

bound to the profession of his religion. It might be expected, that the most perfect Teacher and Founder of Christianity would select a form of baptism entirely answering to the object of the rite, the wants of the world at that time, and the state of mind of those who were to be baptized.

He gave, therefore, to his disciples a command to baptize every convert to his religion, whether Jew or heathen, into the belief of the three following fundamental articles: 1st. A God, the Father of all mankind. 2d. His Son. 3d. The spirit of miraculous power. Upon examination, these points will be found to comprise the substance of the religion for its followers at that period; to be characteristic of the dispensation of Jesus, which was in strong contrast equally with the religious principles of Jews and Gentiles; and adapted to promote the general diffusion of the light of truth, by doing away Jewish and heathen prejudices.

When the Jew, exulting in his Jehovah, bade insulting defiance to the heathen, and with all the ardour of exclusive national feeling sung the praises of his God, as the God of Jews and not of Gentiles, and when proud of the imagined benefits conferred by the merits of an Abraham, an Isaac, or a Jacob, he forgot the command of love to man,—surely the effects of cherishing such dispositions must have been hostile to the best interests of man. And when the heathen suffered his imagination to form and set up, now this, and then another, deity, and could serve his passions under the patronage of some divinity,—how must the true dignity and the high destination of man have been degraded and debased!

But as a check on this state of things, the baptism instituted by Jesus required a belief in *One God, the Father of all mankind*. Now the heathen knows, “in whom he believes,” and the wall of partition between him and the Jew falls to the ground.

*Our God is the God of Jews and Gentiles.* This truth is grounded on the divinity of the mission of Jesus. The enquiry, how it is so, belongs not to this place. I must only remark this, that the expressions *Messiah* and *Son of God* are synonymous. Every one, to whose mind the idea of the Messiah was present, considered him as that Son of God, for whom the whole nation were looking with high expectation and ardent desire. But the voice of the nation was divided. A large part, whose attention had been awakened by the predictions of the prophets, and yet more by the herald John, maintained that the Messiah was already among them; while others, the most powerful part, denied this fact with such wilful obstinacy, as would have made the best cause suspected.

The political relation in which the Romans stood to Judea, required attention to this dispute. All were full of expectation, when on a sudden the hope of the good appeared to be disappointed. The party of those in power, as is usual in such cases, prevails, and he, who had been revered as the Messiah, dies on the cross. This scene would at once have wiped off all the impressions which the miracles of Jesus had made, would have turned devotedness into hatred, and hope into the shame of disappointed expectation;—the heathen would have hastened back to his divinities, and the Jew would again have wrapped himself in the robe of Moses, had not Jesus, after rising from the dead, manifested himself as the Messiah, the Son of God.

In this situation of things, how peculiarly necessary, when Jesus commanded his disciples to baptize, was the injunction of belief in the Son of God for Jews and heathens; and how appropriate was the baptism in the name of "*the Son*,"—i. e. "the Messiah, the Son of God, is the founder of our religion."

But what is the meaning of the word "spirit" in this place, where we expect a leading truth of Christianity, such an one as may be fitly connected with the other truths in this form of baptism, and be productive of good effects to those who receive it? This we shall find probably, where the inquirer must seek it, in the history of Jesus.

1. I may be allowed to suppose, though here the proof cannot be attempted, that the miracles of Jesus had an object appropriate to the time.\* They were adapted to excite astonishment, and thus to keep up the attention of the people,—for their attention could be kept alive only by sensible impressions,—that they might by degrees become better acquainted with the true nature of Christ's mission, and learn to acknowledge in him the Saviour of the world.

2. Agreeably to this remark, the miraculous power of Christ was for the men of that day the most sure and striking proof of the divinity of his mission. To the messengers, who were sent (*Matth. xi. 2.*) to ask, whether he was the Messiah, Jesus

[\* If by these and subsequent hints the author means, that the miracles of Christ had but a temporary design, it seems to be altogether an arbitrary assumption and without any foundation. The evidence, which they furnish, is in all ages the same. Perhaps his meaning is, that the impression made by them would be peculiarly efficacious at a time, when the remembrance of them was still fresh in the minds of men. But whatever may be his opinion on this point, his argument stands free from any necessary connexion with it, being intended to show that, by baptizing into the name "of the holy spirit," is signified baptizing into the belief of the miraculous power of our Saviour.]

replies—"Go and tell what you do hear and see; the blind receive their sight, the lame walk, the deaf hear, the lepers are cleansed," &c. And the evidence afforded by this fact, in the sacred history, shews that the miracles of Jesus were at that time the strongest testimony to his being the Messiah.

3. This miraculous power, according to the language of the New Testament, is "the holy spirit" (*πνευμα αγιον.*)

I do not here investigate the use of language in the New Testament, with respect to this word, at a *later period*. Though we may be induced to think, that after the death of Jesus, this expression, when used on subjects of religious instruction, received a distinct signification, which I should not be authorized to transfer to an *earlier period*,—yet certainly the phrase "holy spirit" does also, in entire conformity with the genius of the language, mean, *miraculous power*.

The history of the life of Jesus furnishes proofs for this signification, and for two positions, viz. 1st, the power of working miracles was in popular language ascribed to the *πνευμα αγιον*, "the holy spirit," and 2d, this power was *personified* by the Jews.

At the solemn consecration of Jesus to his high office, "the spirit of God" descended upon the Saviour of the world; and it rested upon him, and wrought in him, so long as he was in the world. The whole scene vindicates us in assigning to that expression (*spirit of God*) the signification of *miraculous power*, and determines the sense to be this: "Jesus was endowed with the spirit of miraculous power, and openly proclaimed to be the Son of God, the Messiah."

An unfortunate man, blind and dumb (*Matth. xii. 22.*) receives from Jesus the full use of his senses. All the people present are astonished,—such is the first effect of the miracle,—and in this beneficent, superhuman act, they acknowledge the promised deliverer of the nation. But the Pharisees endeavoured to avail themselves of the impression made upon the people, to the prejudice of Jesus, and, as they could not deny the fact, to assign another cause for it, by ascribing it to *magical art*. The refutation of the charge of the Pharisees is, in the usual manner of Jesus, full of energy, striking, and powerful. The sum of it is—"my miracles wrought by the power of God (*"the spirit of God,"*) are pledges that I am the Messiah; in such works who can fail to recognize the Messiah." From this point of view must be explained the phrases—"blasphemy against the spirit," and "to speak a word against the holy spirit;" they mean "to vilify and calumniate the *miraculous power* of Christ,—to call it *magical art*."

And if here "*the spirit*" being plainly personified, without any thing particular in its connexion, signifies *miraculous power*, what forbids us to affix to it the same meaning when it stands in connexion with the words "Father" and "Son," if the course of the writer's ideas requires it?—Perhaps this signification of the word may be applied in 1 Tim. iii. 16; at least the sense gains something by a comparison with Matth. iii. 16, and xii. 28,—for here plainly are sketched the most important circumstances in the life of Jesus. "He, who \* was manifest in the flesh, gave proofs of his high office and justified his claims as the Son of God, by *miracles* (ἐδικαιώθη ἐν πνεύματι—"was justified in the spirit,")—appeared to his disciples † (ἀγγελοῖς "messengers," see Matth. xxiv. 31,) was preached unto the Gentiles, was acknowledged as the Messiah by many among his contemporaries (believed on in the world," κόσμος, see John i. 10, 11, 12,) and after his death was raised to his true dignity above (δόξῃ—"glory;" in opposition to υἱὸς τοῦ ἀνθρώπου—"son of man"—means his elevated and glorious destination.)

For this use of the word the confession of the disciples at Ephesus (Acts xix. 2).—"We have not heard whether there be any *holy spirit*"—also gives evidence: as does likewise incontestably the expression (Luke iv. 1.) "Jesus being full of the *holy spirit*," used in a place where Luke is going on to relate the history of Jesus, thus preparing his readers, as it were, to remember through all the wonderful scenes of the life of Christ, that he was "*full of the holy spirit*,"—i. e. of superhuman power.

It would be contrary to my plan to accumulate here more passages; these are sufficient to show that the signification *miraculous power*, may be affixed to the phrase "*holy spirit*," provided its meaning be not in some way otherwise determined.

And this signification I apply to the passage under consideration, with a reference to the state of things at the time, when

[\* The author in a note mentions the difficulty attending a choice of readings in this place and the opinions of critics on the subject, and concludes with saying,—“it seems to me, that here is a case in which the spirit of criticism, history, and the design of the writer must decide, because the usual critical helps cannot decide. I should with Rosenmüller explain the passage according to the reading ὅς, even if the evidences in favour of ὅς had less critical authority, than those for θεός.”]

[† This expression, which our translators have rendered “was seen of angels,” the author appears to interpret in conformity with the opinion of those, who suppose it to refer to Christ’s appearing to his disciples after his resurrection, in order that they might be the witnesses of this important fact.]

Jesus, by the solemn expression—"baptizing them into the name of the holy spirit"—placed among the distinguishing articles of his religion, *a belief in his miracles.*

Even during the life of Jesus, much, very much, depended on belief in his miracles. They were, so to speak, the credentials of his mission;—to acknowledge these credentials was called, receiving him, and its effect must necessarily have been attachment to him and to his instructions. Hence the peculiar iniquity of the crime of contemptuously opposing and wickedly misrepresenting the miracles of Jesus, since they must have been at that time such powerful means of producing a clear conviction of the truth, that this was "he who should come."—Yet while Jesus lived, the most strenuous opposition could not destroy all the impressions produced by his wonderful works: new admirers would constantly be found, and new events would continually occur to excite admiration. But after his death, the peculiar, indispensable necessity of faith in "*the holy spirit*," which wrought in him, would become still more manifest. To see him, who it was hoped would be the deliverer of a nation in which "all the families of the earth were to be blessed,"—who in the whole course of his beneficent life laboured to enlighten men, and by the most striking operations of a superhuman power encouraged the hopes of the multitudes who revered him as the great Messiah, the promised of God,—to see him suddenly extended on the cross,—to hear that cutting reproach, "he saved others, himself he cannot save," echoed around with loud mockery,—and to be the witnesses of the last gasp, by which he breathed out his spirit,—in all this, who does not feel how signal was the triumph for the enemies of the religion of Jesus? How could the most ardent among his followers fortify his own private conviction against these facts, and require his brethren still to maintain in their minds, in this condition of things, the impressions at first produced by the miracles of Jesus? Such reproachful objections, as that—"he casteth out demons through Beelzebub, the prince of demons"—which had already been current with the first men among the people, would now have had all their weight, and would have entirely prevented the extension of a religion so subversive of Judaism,—had not the resurrection of Jesus opened a new scene.

But who is so ignorant of the nature of the thoughts and feelings of mankind, as to suppose that at that time this great event of Christ's appearing again alive, after having died, would have been believed to have been the effect of a *divine miraculous power* so generally, as it would have been attributed to some deception on the part of the disciples, to some magical art? Hence

the propriety and necessity of bringing to view, in the form of Christian faith, "the holy spirit," i. e. the power of God, which wrought in Jesus and raised him from the dead.

I shall here pursue this thought no further. From what has been already advanced in this sketch, he who reflects in an unbiassed manner, will feel, that such a state of things as I have described, required a belief in the πνευμα αγιον "the holy spirit," i. e. a divine miraculous power, as a fundamental article,—because upon that depends the truth of the religion.\* And according to this plan, which I here give merely in brief, not in detail, the form of baptism in this passage of St. Matthew contains three fundamental truths, which were in contrast with the religious systems of that period, and which operated efficaciously against every odious representation, that malice and superstition might have made dangerous to the first teachers of christianity.

Each one of these fundamental religious truths appears, even when viewed independently, and from its own nature, to be highly salutary and important: but when viewed with reference to the prevailing ideas of the Jews and Gentiles, they acquire a more appropriate meaning, and add new force to the sense of this baptismal form, since they were rendered so highly necessary by the wants of that age. Contrast makes things more

[\* To the same purpose are the judicious remarks of an English writer: "It may be asked, if the spirit is not a proper person, but only the power or effective energy of God, what can be intended by being baptized in its name? To this it may be replied, that as the being baptized in the name of the Father and of the Son, is a public profession of faith in them, as they are revealed in the Gospel (for baptism is a gospel ordinance,) so the being baptized in the name of the Holy Spirit is to be considered as a public profession of faith in it, as revealed in the word of God:—or, in other words, "baptism is a profession of faith in the Gospel of God, as published by Jesus Christ, and confirmed by the Holy Spirit;"—and the necessity and propriety of such a profession of faith will appear by observing, that the miracles which Jesus wrought by the power, the finger, or the spirit of God, by which he manifested that he was the Messiah, and that his doctrine was divine, were by many imputed to a diabolical influence, or to the power of Satan:—it was therefore highly requisite, that his disciples should publicly profess to believe, that the gospel, which they had received, was of *divine* original, and that the mighty works of Jesus, by which it was confirmed, were performed, not by the influence of Satan, but *by the power of God*. How well adapted then was the commandment, that they should be baptized in the name of the Holy Spirit, as well as of the Father and of the Son! And how natural is it to infer that a profession of faith in this important event, i. e. the confirmation of the gospel by the Holy Spirit, which the Lord Jesus received from God the Father and shed forth on his apostles, was intended by baptism in the name of the Holy Spirit, and not the belief of its personality!"—*Marsom*.]

plain : and I will just glance at a parallel to show, that we have here a form of baptism peculiarly appropriate to those times.

*Belief of the disciples of Jesus.*

1. God is the Father of all mankind.

2. His Son Jesus Christ must be revered and honoured ; he is the Founder of a perfect religion.

3. The *πνεῦμα ἅγιον*—"the holy spirit," wrought in Jesus and demonstrated him to be the Son of God.

*Belief of the Jews.*

1. Jehovah is the God of the Jews, and not of the Gentiles.

2. Moses is the only founder of religion ; the Messiah, the Son of God, has not yet appeared.

3. No *holy spirit* inspired Jesus ; he deceived the people by magic arts ; his miracles were not wrought by the spirit of God ; they were not the miracles of the Messiah.

In this parallel I make no allusion to the theology of the heathen world. It is sufficiently manifest, that their multitude of deities and sons of deities, and the superstitions concerning the agency of æons, are in direct and open contradiction to what is contained in the form of baptism. It is true, with respect to the heathens, the contrast as to the third point,—the belief in *the holy spirit*,—is not so striking. Still it was necessary to them also, from this consideration, that the history of Jesus is grounded upon a conviction of his miraculous power. And with how many pretences might the religion of the heathens have supplied them, for not acknowledging Jesus to be the Messenger of God on account of his miracles, had not the Founder of Christianity appealed to the *πνεῦμα ἅγιον*—"the holy spirit," to sanction his miracles and his resurrection, as acts of divine power. In general, however, it seems to me, this baptismal form has a more particular reference to the religious notions of the Jews.

But it will be objected, that a form of baptism *for all nations*, could not be confined, in its application, to the Jews,—could not be intended merely to oppose their errors. This objection is not unexpected. I cannot here entirely obviate it, because it would take more room than I have to spare. I will make but two remarks.

1. The extension of Christianity depended upon the abrogation of the Jewish system. As long as attachment to *the law* prevented the instructions of Jesus from making their impression on the hearts of the Jews, so long little could be gained for the cause of a religion intended for the good of the whole world. It could put forth its full power, only where attachment to the law of Moses was weakened. The *first principles* of the

religion must, then, have been adapted to meet the *first obstacles*, and Jewish prejudices must have been thrown down, in order to be able to expel the errors of the heathen world.

2. Even the last point,—the belief in the *holy spirit*, (and of this I have spoken above) if its immediate object were to beat down Jewish errors, still has a meaning and force in a *general* form of baptism, because the Gentile as well as the Jew might deny the miraculous power of Jesus.

These principles, and their more precise application, which cannot here be attempted, satisfactorily remove this objection. But the illustration I have given is a sketch, not a treatise; and it would be of no service anxiously to seek and set forth all objections or doubts. Let others examine the subject as free from bias as I have done,—without any covert wish to speak an unseasonable word in behalf of orthodoxy, or any inclination to weaken the love of truth by suspicion of heresy. I submit the following paraphrase to the judgment of the reader.

Matth. xxviii. 18. &c.—“All power in heaven and earth is committed to me. Receive, then, to my religion, not only Jews, but by my command receive *all nations*; and bind them to the profession of it by a form of baptism into the reception of these articles:

“A belief in the One Supreme Father, not like Jehovah of the old dispensation, the God of the Jews only.

“A belief in his Son, the Messiah, who was not acknowledged by the Jews.

“A belief in the spirit of miraculous power, which your brethren vilify, though it wrought powerfully to proclaim Jesus to be the Messiah.”

## “UNDERSTANDEST THOU WHAT THOU READEST?”

[FOR THE CHRISTIAN DISCIPLE.]

“FOR if the trumpet give an uncertain sound, who shall prepare himself to the battle?—So likewise ye, except ye utter by the tongue *words easy to be understood*, how shall it be known what is spoken? for ye shall speak unto the air.” 1 Cor. xiv. 8, 9.

We cite this passage to shew by scripture as well as reason—to demonstrate by the unequivocal authority of the inspired apostle, that there is not, as many seem to imagine, a divorce between christianity and common sense; but that God is just in all things: and as he will not require from us greater bodily

tasks than he has given us physical ability to perform, so also he will proportion his demands upon our moral and intellectual natures, to the capacities which he has bestowed upon us.

It is important that every christian be thoroughly persuaded of the reasonableness of his religion. Cowards will bend to power, and slaves and flatterers crouch to sovereignty, whatever be the character of him who wields it. But such is not the love, obedience, or fear, which our Father who is in heaven, just and merciful, requires from his children. If our affections and our understandings do not unite in our religion, it is but an idle profession—a mere waste of words,—“sounding brass and a tinkling cymbal.”

The application of this doctrine of the Apostle will be designed to show, that the popular doctrine of the trinity—that is, of three persons in one God, as it is expressed in the creeds—is either contradictory and impossible, and therefore untrue; or if true, it is so, in some such sense, or in some such manner, as that the human understanding can take no cognizance of its truth or falsehood. It is all important upon this subject, to be clearly and precisely understood. To this object we shall sacrifice every other, and we shall rejoice if it be attained at the expence of some homeliness of phrase and coarseness of illustration.

We shall undertake to demonstrate, that our assent to the doctrine in question can be asked only on principles which are entirely at war with common sense; or, in other words, with those fundamental principles of the human understanding, which are recognised in relation to every other subject of human knowledge or enquiry.

Let it be remembered in all this discussion, that neither the word “Trinity,” nor any equivalent expression, is to be found in the Holy Scriptures. The whole doctrine is confessedly an inference of reason, of human reason, from passages in which it is not pretended to be expressed in terms; and therefore it seems but fair that reason should be left free to combat it.

The general proposition, that no person is bound or even able to believe what he cannot understand, is one to which every mind assents as self-evident. But when it is applied to matters of religion, there is an immediate start of doubt, which theological system and habits of thought, or at least of speech, soon ripen to denial.

If I state a proposition in Greek to a person ignorant of that language, and ask him whether he believes it, he will say that he does not understand me. I tell him that it is taken from Euclid, the bible of Mathematicians, and is susceptible of perfect demonstration. Still he says that he does not understand me.

He may say, "I suppose, that I should believe if I understood it," that is, he supposes, the words are capable of conveying to some understandings a proposition which is true in itself, and which those understandings would therefore assent to. But this is not belief. The case is the same when the proposition is couched in the vernacular tongue, the English for instance; except that one or more words are in a foreign idiom which is not understood—as if I were to tell a plain man that an onion contained forty *lamina*, and ask him whether this was true. He could give me no answer, until I explained to him, that the *lamina* were the coats of which the vegetable is composed.

All these cases are clear. Now suppose the unintelligible word or phrase be not taken from any other language, but be a word in the vernacular tongue, having a definite and well known signification, but not used in its customary sense, nor in any sense which can be explained; as if I assert, that every circle contains ten *wishes*. The proposition is evidently unmeaning, or, in other words, is no proposition.

The principles of evidence and the means of arriving at truth are the same in matters of religion and in the ordinary concerns of human life. To hold otherwise is to hold to preternatural inspiration of religious knowledge at the present day; and persons of this opinion are not to be reasoned with. These principles are as applicable to religious truth as to any other. It will not be pretended, that an ordinary man could be called upon to express his belief of a passage read to him from the Old Testament in the *Hebrew*. If this be not so, then the complaint of protestants against the Roman Catholics for using the latin version of the scriptures is unfounded.

If, then, these principles are correct and applicable to the subject, let us apply them. "There are three persons in one God." The word 'person' is to be understood as it is used in its ordinary signification; for it would destroy the end of language to use it in any other; or if it be used in any other, most assuredly the persons thus using it in some new and unknown sense must define the meaning of the term they employ. The proposition, then, is contradictory in terms. The word 'person' means an intelligent being, and includes the idea of separateness or individuality. God is a person. This surely cannot be denied by those who say that "God the son is a person." The affirmation then is, that there are three persons in one person; which is a contradiction.

This may appear yet more clearly upon a fuller statement. It is affirmed that the Godhead is composed of three persons—that these persons are, God the Father, God the Son, and God the

Holy Ghost—and yet that these three [Gods] are but one [God.] Now if these words are used in their ordinary sense, the contradiction is explicit—nay, the contradiction is explicit if they are used in *any* sense which is uniform throughout the sentence; for even if it be allowed that we have no idea of God, still we may affirm of any unknown thing, that it cannot be three in the same sense in which it is one.

But, say the more intelligent advocates of the doctrine, when pressed by this argument, “We do not use the word ‘person’ in the ordinary sense. We regret, indeed, that the word was ever introduced in the expression of this article of belief. We freely confess that we cannot understand it.”

To this we answer: If this word be not the proper one, select that which is proper. If the word taken in this connection has *no intelligible meaning*, then, as we have shewn, there is *no proposition*, and can therefore be *no affirmation or denial*,—and of consequence it cannot be the subject of belief.

These principles cannot be controverted; at least, we have known very few persons ever attempt directly to controvert them. The legends of the Romish Catholic Church record, that St. Patrick silenced the heretical Unitarians of his day by shewing a shamrock (a stalk of clover) and calling on them to observe, that although there was but *one*, yet there were *three*. It is not stated whether any of the objectors ventured to reply, that the division was into three *leaves* and the union in one *plant*, and that three leaves did not and could not constitute *one leaf*. Remarks and illustrations similar to those of St. Patrick, and as easily shown to be inapplicable, we have often heard from persons of gross apprehensions and unskilled in controversy.\*

The usual resort however, at this stage of the discussion, is to confuse and darken the conception by the introduction of subjects concerning which our ideas are supposed to be least clear and definite. We are told, for instance, that we believe in *God, eternity, &c. &c.* and yet that we do not understand what God and eternity are.

We think that this point may be made very intelligible by a little reflection. Without entering into an inquiry in regard to the nature of human knowledge, this is clear: We do not, strictly speaking, understand the *cause of any thing*, or the

\* And sometimes from those whom one would have thought that reflection must have taught better. A Doctor of Divinity, in the city of New-York, in a recent attempt to explain this subject to his hearers, said that although there were in that city ten wards, yet there was but *one city*. Here his illustration ended. It should have proceeded further, and have shown that each ward was the whole city.

manner of its existence, which is perhaps the same thing. We know not why nor how water moistens, or fire burns, or grass grows; why sparks fly upwards, nor why heavy bodies descend; and upon these subjects, i. e. *the causes* of these things, we have no belief whatever. *The facts* we know, and they furnish intelligible propositions to our minds.

Another thing is equally certain—our knowledge may be very clear and useful, and at the same time very inadequate or imperfect. In truth it is always imperfect to a degree of which none but intelligent and well informed minds can form any conception. We all understand what is meant by the word "*man*," and still how little do we know of the wonders of his animal, intellectual, and moral nature,—and of the union of all these! We all understand the conversation when a country is spoken of—England, or France, for instance—and still we have no adequate or perfect idea of such a country with the objects of nature and of art contained therein, with the varieties of character and condition in the inhabitants,—their laws, customs and religion, their wealth occupations and modes of life, and the innumerable particulars which the general term comprizes. It would require an extent of knowledge very far above what man can even conceive.

Now if we are again asked whether we understand what God is, we answer, with reverence, but without hesitation or doubt, —Yes; our ideas of God, of an over-ruling intelligence above us and the system of things with which we are conversant are as clear and definite as any ideas which we entertain upon any subject. If they were not so, we could not believe clearly and firmly in his existence, or in any of his attributes. That these ideas are beyond expression imperfect and inadequate, we are well aware. How inadequate, none but the Infinite intelligence itself can even know.

So it is of Eternity. We have a clear idea of duration or time, and from our conception of it we reject the idea of a termination. This is Eternity.\* And it is not more logical to say, that you have no idea of eternity, because you cannot comprehend the whole extent of it in your mind, than to say that you have no idea of a man or France, because you cannot comprehend in your mind the whole extent of the subjects designated by these words.

\* It is very well remarked by some writer, we believe Bishop Butler, that so far from its being impossible for the human mind to form a conception of eternity, it was impossible to conceive that *it did not exist*. Can this be said of the trinity?

Similar remarks will apply to another comparison which is often made. We are told that we cannot understand the union of the human soul and body, and still we believe it. What do we believe? Nothing whatever as to the *mode* of this union, but simply *the fact* of its existence, and *thus* we can clearly conceive and understand.

We hope that we have now indicated a sufficient clue, by which an intelligent and accurate observer may always guide himself out of these bewildering labyrinths.

The scriptures teach us to know God and eternal life, and common sense teaches, that, if we can understand nothing of them, they can furnish no motives to conduct, and that we can make them not even the subjects of thought, much less of conversation.

The doctrine of the trinity is therefore a contradiction in terms, or a mere repetition of words. If it be a duty to repeat these words and to pretend to believe them, it is evident that it should be done in the language in which they were first uttered—for translation is impossible. The very use and idea of translation is to render *the meaning* of words used in one language into another; and there can be no translation unless the translator understands the meaning of the terms used in the original, and unless he substitute for them intelligible terms in another language. ‘But,’ say you, ‘we can find no such words in the primitive language, and if they were there, upon your own principles we could not distinguish them; not by the sound, for it is a foreign language—not by the meaning, for they have none that we can understand.’ True, and therefore there is no such doctrine.

As might be expected, the Trinitarians, who know and think any thing upon the subject, are divided into two leading divisions; to wit, First, those who really believe in three Gods, formed to preserve the resemblance of unity into a sort of council or family; which council or family, by a variation in the meaning or application of the term, they also call God. But these persons do not believe each of these to be God supreme, for no one ever did or could believe in three Supreme Gods. Second, those who hold strictly to the unity of the Deity, and repeat the words concerning his division into three persons, as words without any meaning, and to which they attach no ideas whatever; or if they have some misty notions upon the subject they consider them as designating three different attributes; as the wisdom of God, the love of God, and the power of God; or three different modes of manifestation; or, in the still more unmeaning words of a late celebrated and really intelligent wri-

ter, three *distinctions*, which he does not understand and cannot tell wherein they consist. To this there can be no objection except that it means nothing, and there is no good reason why we should not say, there are thirty distinctions, or three hundred as well as three.

The rejection of the doctrine of the Trinity proceeds from no arrogance in our trust in the human understanding. On the contrary, it is, perhaps true, that we rate its powers lower than our opponents. But then we measure its duties, so to speak, by its powers. We think it important to discriminate clearly the boundary line of human intellect—to do all that can be done within the allowed limits—and reverently to stop where we have reached the bound of which the Creator who erected it has said, “this you shall not pass—you shall go no further.” We do not call *words* knowledge, nor conjectures, religion. In all the revelations of God to man, and especially in the Holy Scriptures, he has clearly expressed that which He would have clearly understood. He has condescended to use human language, and to adapt his instructions to the human understanding. If it were not so, it would not be REVELATION.

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#### EXTRACTS RELATIVE TO SIR ISAAC NEWTON'S THEOLOGICAL OPINIONS.

HOPTON HAYNES, Esq. was the King's Assay-Master to the Mint, during the period that SIR ISAAC NEWTON filled the office of Master of the Mint; and as there must have been continual intercourse between these two persons, it could hardly be but their conversation would sometimes touch upon religious topics; especially as both of them dedicated much of their time to the reading of the Bible, and were sincere in their belief of Divine Revelation, whilst each took the liberty of judging for himself, and, in many things, differed widely from the doctrines established by the civil power.\* This presumption of an amicable correspondence between two such persons, so many years together in the same office, is only mentioned as tending to corroborate the following facts, and testi-

\* In proof of this assertion, so far as regards Hopton Haynes, see his “Scripture Account of the Attributes and Worship of God, and of the Character and offices of Jesus Christ,” including the preface.

“Newton was thoroughly persuaded of the truth of Revelation; and, amidst the great variety of books which he had constantly before him, that which he studied with the greatest application was the Bible.”

GEN. DICT. Art. Newton.

mony of Mr Haynes, that the sentiments of Sir Isaac Newton did not differ from his own, in what concerned the divine unity and the person of Christ.

"1. The Rev. Richard Baron, a person of great probity and public spirit, known by many valuable publications, observes,\* "Mr. Haynes was the most zealous Unitarian I ever knew; and, in a conversation with him on that subject, he told me that 'Sir Isaac Newton did not believe our Lord's pre existence, being a Socinian, as we call it, in that article; and that Sir Isaac much lamented Dr. Samuel Clarke's embracing Arianism, which opinion he feared had been, and still would be, if maintained by learned men, a great obstruction to the progress of Christianity.'

"No man had searched the Scriptures more than Sir Isaac Newton, or understood them better; and if men will set up names for authorities in this matter, we have the greatest name on our side.—Not that it is of any moment, what the greatest and wisest men may think, but what the Scriptures hold forth on all points; though it is a satisfaction, in matters of consequence, to have the suffrage of such persons."†

The only objection that I remember to have seen any where made to this evidence, is derived from "Mr. Haynes' being a most zealous Unitarian," as if this should have led him to *imagine* and assert, with respect to Newton's opinions, what was not strictly true. To this insidious and chimerical allegation, we may oppose the facts, that Haynes had the best of all opportunities, during a constant intercourse of *thirty years*, for knowing what Newton's opinions were; that, from the similarity of their pursuits, it is scarcely conceivable that the contrary could have been the case; that the minute accuracy with which Haynes formed his own opinions, and the precision with which he defends them in his "Scripture Account," would preserve him from the error into which persons not much conversant in theological distinctions are apt to fall; and that his unsullied integrity, to which his long continuance in an office of great responsibility in the State, bears ample testimony, affords sufficient evidence that if he had had any inducement to falsify, he would still have adhered to the truth. Although, therefore, there were no farther proof of Sir Isaac Newton's Unitarianism, than the single passage already quoted, it would

\* In the Preface to a collection of curious Tracts, entitled, "a Cordial for Low Spirits," vol. I. p. 18, note, 3d edit. 1763.

† Preface to the 2d edit. of Haynes' "Scripture Account."—See also, a quotation of this evidence, in Lindsey's Sequel to his Apology, p. 19.

be similar in kind to that which is urged by Dr. Paley, and even by Dr. Chalmers himself, for the credibility of the facts and discourses of the gospel history, namely the evidence of honest and respectable men, of unimpeachable veracity, who were so well circumstanced for the reception of evidence, that they could not be deceived themselves; and who, from every thing that appears, could have had no inducement to impose upon others.

2. Sir Isaac Newton, in a Note to the 11th chapter of his work on Prophecies, entitled, "Of the Times of the Birth and Death of Christ," speaks of Christ being "endued with a nobler prophetic spirit than the rest," meaning the former prophets.

3. Among the theological writings of this great man, we possess what is called "A Historical Account of two remarkable Corruptions of the New Testament, 1 John v. 7. 1 Tim. iii. 16."—The evidence for the spuriousness of the former passage, and for the correction of the latter, is placed in a very striking light. In this work, Newton thus speaks; Cyprian "does not say the Father, the *Word*, and the Holy Ghost, as it is in 1 John v. 7. but the Father, the *Son*, and the Holy Ghost, as it is in Baptism, the place from which they at first TRIED to derive the Trinity."

4. P. 528.—"Jesus was the Son of God, as well by his resurrection from the dead, (Acts xiii. 33,) as by his supernatural birth of the Virgin." Luke i. 35.—Had Newton been a Trinitarian, would he have given this definition of the Scripture phrase, "Son of God?"

5. P. 529.—Having spoken of the impossibility of reconciling the two sets of witnesses, 1 John v. 7, 8, Newton says, "Let them make good sense of it who are able. If it be said that we are not to determine what is Scripture, and what not, by our own private judgments, I confess it in places not controverted. But in disputable points, I love to take up with what I can best understand. It is the temper of the hot and superstitious part of mankind, in matters of religion, to be fond of mysteries; and, for that reason, to like best what they understand least. Such men use the Apostle John as they please; but I have that honour for him, as to believe that he wrote good sense, and therefore take that sense to be his which is the best, especially since I am defended in it by so great authority:" viz. the evidence for the spuriousness of 1 John v. 7.

6. Speaking of the Apocalypse, Newton says, "As the few and obscure prophecies concerning Christ's first coming, were for the setting up of the Christian religion, which *all nations*

have since corrupted, so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a *recovery of the long-lost truth.*"

7. "Newton and Locke were esteemed Socinians, Lardner was an avowed one."—Bishop WATSON, Theol. Tracts, Pref.

8. "He (Newton) not only showed a great and constant regard to religion in general, as well by an exemplary life, as in all his writings, but was also a firm believer in Revealed Religion, as appears from many papers which he left behind him on this subject. But his notion of the Christian religion was not founded on a narrow bottom, nor his charity and morality so scanty, as to show coldness towards those who thought otherwise than he did, in matters indifferent, much less to admit of persecution, of which he always expressed the strongest abhorrence and detestation."—(Note) "I have heard it affirmed by some of the self-constituted Philosophers of the present day, that Sir Isaac Newton believed the Christian Religion, merely because he was born in a Christian country; that he never examined it; and that he left behind him, a cart-load of papers on religious subjects, which Dr. Horsley examined, and declared unfit for publication. These gentlemen do not perceive that their assertions are inconsistent with each other. No body who has ever read a page of Newton's works, would believe that he could write a cart-load of papers on a subject which he never examined. Newton's religious opinions were not orthodox. For example, he did not believe in the Trinity. This gives us the reason why Horsley, the champion of the Trinity, found Newton's papers unfit for publication. But it is much to be regretted, that they have never seen the light."—THOMSON'S Hist. of the Royal Society, p. 283, 284.—Annals of Philosophy, vol. II. p. 322.\*

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#### THE CHRISTIAN'S PRAYER AGAINST TEMPTATION.

WE live in a world that is perpetually exposing us to temptation. When we look abroad, and observe the various snares, that surround us in the alluring objects, in the artful solicitations, the corrupt examples and habits of the world; when we turn our eyes within, and mark our fond attachments, our earth-

\* For this article we are indebted to the notes of a Letter to Dr. Chalmers, by Benjamin Mardon, Minister of the Unitarian Church, Glasgow.

ly passions, and our treacherous purposes ; and when we reflect how many, whose virtue seemed fair and promising, nay, even firmly established, have miserably fallen ; to the triumph of the worldly, to the grief and mortification of the friends of virtue, and to the ruin of their own souls ; we have all reason to pray, " Lord, lead us not into temptation, but deliver us from evil."

We cannot indeed ask to be delivered from the ordinary trials and difficulties of life. These are inseparable from our state of probation. They are appointed of God as exercises of our virtue, for the improvement of character ; and such is the very condition of human existence, that we must give up life itself, if we would be exempted. All the frowns of Providence, every pain, affliction and disappointment are in the nature of temptations, or trials. Neither can we hope to escape entirely from those affections and passions, which grow out of our mixed nature, and more immediately solicit to sin. As long as we are in the body, our state is a warfare, and the distinguishing characteristic of the Christian is, that he subjects the senses to his soul, and denies himself in all ungodliness. Neither in offering to God such a petition, are we to admit the thought, that He tempts his children to sin, either by infusing evil passions into their hearts, by inclining them to transgress, or by placing them in situations where transgression is inevitable. For this would be entertaining the most unworthy views of the character of Him, whose delight is in goodness, and who designs by every blessing he bestows, and every trial he appoints, to make his children partakers of his own holiness. On the contrary, the petition implies the most just and filial conceptions of God, as our moral governor, and humble views of ourselves, as beset by dangers and liable to fall.

This sentiment is essential to our vigilance and circumspection. For do we say too much, when we assert, that we are exposed to temptations on every side ? Our natural tempers, in the vast variety, in which they appear, whether gay or gloomy, timid or daring, worldly, suspicious, or irritable ; our period of life, whether exposing to the excesses of youth, to the selfish schemes, or ambitious and calculating spirit of manhood, or to the petulance of old age ; our daily employments and cares ; our disappointments, or our success ; our affluence or our straits ; our friends or our enemies ; our ignorance or our knowledge ; and even our religion, or more properly, our abuses and mistakes concerning it, may all in their turn become our tempters. So that occasions for vigilance and prayer must be continually occurring ; and the subjects of our requests will be, that we may maintain such a regulated state of our affections and desires, as

may best prepare us to meet temptation ; that we may be preserved by Him, who appoints the circumstances of our lives, from such outward situations as may prove fatal to our virtue, and that we may have the kindly succours of that spirit, which is able to keep from falling, to strengthen the feeble, and to restore the penitent.

A well regulated state of the affections and passions, a chastened regard for the objects of the world, is one of the most effectual securities against temptation. When the love of God is shed abroad in the heart, and acts as the pervading principle of the life ; when we are accustomed to look with the eye of faith upon the objects most tempting to the worldly mind ; regarding wealth only as a means, which may prove a blessing or a curse, according as it is employed ; pleasures, as at best but transient good, fleeting as the visions of the night, and leaving no profit behind ; honours, as the short-lived distinctions, which an hour may destroy, or which at best will be soon levelled in the grave ; when in fine the heart is there firmly fixed, where only true joys can be found, and has attained that spiritual-mindedness, which while it gives inward life and peace, inspires a generous superiority to the vanities of the present world, temptations from without will lose their power.

We are also permitted to pray, that we may be preserved from such outward situations as may prove fatal to our virtue. Much, it is to be feared, of what passes in the world for moral goodness, depends on the external circumstances in which we are placed. There is a great difference in the pursuits and conditions of men, as influencing character ; and many, who have passed through life without reproach, have much more reason to thank God for casting the lines for them in safe and pleasant places, and thus "keeping them from the evil," than to rejoice in any virtue of their own ; while others, doubtless, who have miserably fallen amidst the snares, which have beset their path, might in more favorable situations have preserved their integrity. "Is thy servant a dog, that he should do this?" was the question of Hazeal, before he had been exposed to the temptations of royalty, and the only answer returned to him by the Prophet, whose predictions, incredible as they seemed, were faithfully fulfilled, was, "The Lord hath showed me, that thou shalt be King over Syria." Had David been possessed of less influence and power, he might not have been betrayed to the commission of his aggravated crime. Had Peter not ventured into the palace of the High Priest, where his presumption exposed him to suspicion, he might not have denied his Lord. And how many have been betrayed, in situations of responsibility and

credit, which they have imprudently sought, to make shipwreck of their faith, and of a good conscience. The thought suggests caution, humility, charity, and prayer. It cautions us to beware of that ambition, which in tempting us to a dangerous height, may prove only our more distinguished ruin. It teaches us not to be proud of any virtue, which after all may have been safe only because it has not been assailed; to be candid in our judgments of those, who have fallen before strong temptations, considering ourselves, lest we also be tempted, and reflecting that had the same trials been permitted to us, we might have sunk still lower; and fervently to pray, that God would order our steps and the circumstances of our lives in mercy, that our daily employments and even our privileges may not become our snares.

We are called indeed to fulfil every duty of our proper station with cheerfulness, however arduous; remembering for our encouragement, that as is the trial of our virtue, so is its reward. Yet a just sense of our dangers and of our weakness will frequently suggest the spirit of the petition of Agar, that we may be delivered on the one hand from overflowing prosperity, lest it should make us self-confident, and our hearts be overcharged with worldly cares; and on the other from overwhelming calamity, lest we sink under the burden and murmur against God.

Such petitions should form a part of our daily devotions: every morning, before we renew our intercourse with a tempting world, and every evening, when the shades of night dispose to thought, or fancy and solitude become our tempters, should witness our humble prayer. But there are particular occasions, when the pressure of sorrow or the imminence of danger should especially prompt it. When in the busy commerce of the world, or in the hours of relaxation and festivity we may be entering upon scenes of more than usual trial; when interest assails our integrity, or pleasure with its allurements would draw us from the paths of purity and peace; when in any way we are called to combat with our besetting sin; then it becomes us to put on the whole armour of God, and to supplicate the might of his spirit, that we may be able to stand in the evil day. When called to situations of responsibility, and the god of this world would tempt us with the mammon of unrighteousness, then we must resolve, and unite our prayers with the resolution, that we will despise the gain of oppression, that our righteousness we will hold fast and not let it go, that our hearts shall not reproach us so long as we live. When sore afflictions press upon the spirit; when the sources of earthly dependance seem closed upon us, and poverty threatens our dwelling, or the friend of

our heart is taken, and the satisfactions of friendship turned to the bitterness of bereavement, then we must strengthen ourselves in God ; we must dismiss the murmuring, the rebellious thought, we must cherish filial views of his providence, and find our highest pleasures in submitting ourselves to his will.

It is obvious, that to make our prayers against temptation effectual, we must unite with them habitual vigilance and circumspection. We must watch against the deceitfulness of our own hearts, and the first risings of rebellious passion ; against the winning influence of example, the corrupting maxims of the world, and especially against that common fallacy of reason, which would ensnare us to sin under the semblance of virtue, putting darkness for light and light for darkness.

Still further, we must be sincere in our desires, and faithful to our prayers. There is scarce any form of self-deception more dangerous, than that of continuing to pray from mere habit, or from the miserable substitution of profession for practice, for what we really do not desire should be granted. It is to be feared, that we sometimes profess sorrow for the sin, which we fondly love, and ask to be delivered from temptations, which we willingly seek. But surely this is to mock God with the prayers of the hypocrite, and to insult the majesty of Heaven by heartless, hollow wishes. If we are faithful to our own petitions, we shall industriously employ all the means, with which we are possessed, of weakening the power of temptation, and establishing the dominion of virtue. We shall avoid the scenes, the occasions, the company, that may hitherto have proved our snares, remembering how few can look temptation in the face, and that the virtue of most is secure only in flight. If with such earnestness, vigilance and humility we watch and pray, we may be confident, that God will not leave us to any trials, too great for us to sustain, but with every temptation will make a way for our escape.

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#### UNITARIAN EXPOSITOR.

#### No. VII.

THERE are no other texts in the gospels, than the two on which we have already offered some remarks, John, i. 1. & xx. 28. which are brought forward as applying the appellation God to Christ. Now we ask the trinitarian if it be conceivable,

if it be within the compass of any rational belief, that of the four individuals who wrote the history of our Saviour's ministry, only one should have given him the title which was his due, and that he should have done it in so vague and indefinite a manner. We ask, why the apostles, if they knew Jesus Christ to be Jehovah, did not *always* speak and write of him as such. If they knew that he, whom they called their master, was the incarnate Deity, why is it that they speak of him, as they almost uniformly do, as of a man, without any intimation of a higher nature? He certainly was *not* a man only, and is it to be supposed that it was because they conceived his human nature the most important part of his constitution, that they wrote and spoke of it or implied it with so much greater frequency than his divine? It certainly has not been so regarded in succeeding ages, and we would fain be informed, why the divinity of our Lord has been insisted on as the most important doctrine of the gospel from the third century down to the nineteenth, while three of the four evangelists thought it of so little consequence that they have not once mentioned it? A trinitarian preacher of the present day would regard himself as greatly failing in duty, as shunning to declare the counsel of God, were he to omit all direct mention of the glorious union of three persons in one substance, and of the two natures in one person. How can the apostle escape from a similar judgment? The old trinitarian fathers met the difficulty, by saying, that the world was not ripe for such a mystery. A modern trinitarian, however, would think *that* to be a very inadequate reason for omitting to teach what he believes to be the truth; and we cannot but regard every one of the many laboured arguments to prove the doctrine of the Trinity, as a direct reproach upon the apostles, for leaving this great doctrine of the gospel in so much obscurity, and passing it over with so much neglect.

But we shall be told that it is not important that the assertions or implications of the apostles should be repeated or dwelt upon; it is enough if they *once* imply or assert any truth, and that in the Epistles we shall find the divinity of Jesus Christ expressly declared. We propose to examine into the testimony of the Epistles on this point, but we must first offer a remark on the other assertion. Upon opening the Testament, we find many repetitions and reiterations of what we consider the important doctrines of the gospel, such as the character of God, the duties of man, a future life, and the rewards or punishments which will hereafter be dispensed to every one. So too on the subjects which were matters of dis-

pute in the days of the apostles, such as the obligation of converted gentiles to submit to the requisitions of the Mosaic law, we find repeated arguments and reasonings. To the assertion we have mentioned, then, we oppose the obvious fact, that the apostles themselves did *not* consider it sufficient once to imply, or simply to assert, the truth upon a subject of peculiar importance, or on a point of controversy. The doctrine of the Trinity was doubtless a subject of peculiar importance, if true; and that it would have been a point of controversy, had it been generally and explicitly taught, we suppose will not be denied. The trinitarian, then, is called upon to explain this silence, and this apparent indifference of the apostles to an important and novel doctrine. We do not mean to imply a doubt of what is once explicitly asserted by the apostles, but we do mean to affirm, that if what are supposed to be statements, or implications of the doctrine of the Trinity, be infrequent in the New Testament, this fact alone affords a strong presumption that the passages have been misunderstood, and that in reality the doctrine is neither expressed nor implied.

One of the texts adduced by those who maintain the divinity of our Lord, and one which is thought to be among the clearest proofs of it, is Rom. ix. 5. "*Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.*" This text, by a slight change in the pointing of the original, admits of a very different, and to us, very simple and satisfactory rendering. We should translate it—"Whose were the Fathers, and of whom was Christ, according to the flesh; he, who was over all, was God, blessed for ever."\* We are not aware that we are laying ourselves open to the old charge of perversion of Scripture by this rendering; we think any scholar will see at once, upon opening his Testament, that the verse may with perfect propriety be so translated; and it seems to us that the fact, that this text is not quoted or referred to by the early orthodox fathers, considering the controversies on which it must have had so important a bearing, if understood as it is by modern trinitarians, can be accounted for only by the supposition that they explained it in some similar manner to that which we propose.

1 John v. 20. "And we know that the son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his son Jesus Christ. This is the true God, and eternal life." It is

\* ἐξ ὧν ὁ Χριστὸς το κατὰ σαρκά· ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.  
See Christ. Disc. Vol. I. pp. 419, 420.

contended by the trinitarian, that the pronoun "this" must here refer to "Jesus Christ" as the nearest antecedent. We reply, that it is no more necessary here, than it is in 2 John 7th verse, where if the pronoun "this" refer to the nearest antecedent, our Saviour will be called "a deceiver and an anti-christ." We contend that if this reference be absurd and impossible in the one case, it is no less so in the other, and that it was as far from the intention or imagination of the apostle to call Jesus Christ the true God, as to call him a deceiver. Instances of this reference of the relative pronouns to the more remote antecedent are by no means infrequent in the New Testament. We refer our readers to Acts vii. 18, 19, and Heb. v. 7, as some very clear cases in which the pronouns do not refer to the nearest antecedent.

Another argument adduced to prove that Jesus Christ is here called "the true God," is the second title which is contained in the verse, "this the true God, *and eternal life.*" It has been argued\* that this appellation is not bestowed upon God the Father, in the writings of St. John, while Christ is called by him "life" and "eternal life." In order to render this argument conclusive, it must be shown not merely that the appellation is given to Christ; but that it is given exclusively to him. But this is by no means the case. In the Gospel of John xii. 20. our Saviour says, "I know that *his commandment* is life everlasting;" in the 17th chap. 3d verse, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent." God is repeatedly called in express terms the giver of eternal life, as in Rom. vi. 23. "The gift of God is eternal life," and in this very 5th chap. of 1 John 11th verse, "This is the record, that God hath given to us eternal life: and this life is in his son." No trinitarian will deny that God the Father is here intended, and it seems to us that the transition is easy from the language of the 11th to that of the 25th verse. The appellation, life, or eternal life, when given to Jesus Christ, is figurative; he is so called because he "brought life and immortality to light." Now we can perceive no reason why the same figure should not be applied to him who is the ultimate source of life, as well as to the being by whose agency it was revealed to us.

In John xvii. 3. the only true God is expressly distinguished from Jesus Christ. Can any one believe that John would introduce such confusion into his writings, as would be the result of distinguishing them at one time, and asserting that they are the

\* Stuart's Letters, p. 87. 2d edit.

same at another, calling Jesus Christ at once the true God, and the son of the true God? We cannot attribute to him such improprieties in the use of language, and we do not feel compelled by any "rules of exegesis" to apply to Christ either the *ὁ ἀληθινὸς Θεός*, or the *ἡ ζωὴ αἰωνίου*, of this text. On the contrary these rules lead us to offer a very different explanation of the verse. "We know that the son of God has come to reveal to us him that is true, and we are made acquainted with him that is true, by his son Jesus Christ. By him that is true I mean the true God, the only source of eternal life."

There are seven other texts in the New Testament, viz.: Acts xx. 28. Ephes. v. 5. 2 Thess. i. 12. 2 Tim. iv. 1. Titus ii. 13. 2 Peter i. 1. Jude 4. in which by the same contrivance the title *God* is made to be applied to Christ. The rendering of them all depends on the use of the article and conjunction in Greek, and we will spare our readers the discussion which it would not be difficult to make on this subject. Though there are eight texts enumerated, we cannot allow that they are to be regarded as eight distinct authorities on the point, for they all depend on the same principle. We think the common version of them is correct, and if any one doubts the soundness of our opinion, we refer him to the dissertation of Mr. Winstanley on the subject, in which the received version is defended with much learning and sound sense.\*

We believe we have now examined all the most important texts in the New Testament, (excepting 1 Tim. iii. 16. of which the reading has been so much disputed, which we propose to notice hereafter), in which it is contended by trinitarians that the title *God* is applied to Christ. And what is the result? We have endeavoured to show that there is not one in which, even when considered by itself, the application of the title to our Saviour is not either doubtful or clearly erroneous. Regarding them in connexion, and taking into view the very small number of passages which can by any possibility be adduced on this side of the argument, and their plain inconsistency if understood in the trinitarian sense, with other passages of scripture, which will occur to the mind of every one; remembering how strange must have been the character of the apostles if they did not regard this doctrine as an important one, supposing it to be true, and how guilty they would have been in its concealment; we cannot feel a doubt as to the result in which any unprejudiced and clear mind must come, with regard to the

\* This excellent little tract may be procured of Cummings & Hilliard.

direct support which the doctrine of the divinity of Jesus Christ derives from scripture. And if there be a defect in the direct support of the doctrine, of what value is that which is indirect?

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REQUISITE QUALITIES OF A GOOD COLLECTION OF  
PSALMS AND HYMNS FOR PUBLIC WORSHIP.

MR. EDITOR,

THE annunciation of a new collection of Psalms and Hymns in your last number, and the recommendation of it to the immediate adoption of our religious societies, have induced me to offer the following remarks to those of your readers, who may interest themselves in the subject.

I have not yet had an opportunity for perusing the New-York Collection; but from the representations in the Disciple I am disposed to believe it superior to any other now in use; and should certainly rejoice to find it "a book of precisely the character we could desire;" calculated to promote in the highest degree the great design of sacred music. Such a book ought to meet a grateful reception; for hitherto it has been a great desideratum.

Frequent changes in the poetry of our churches are attended with serious inconveniences, and almost every change is obstructed by unreasonableness objections. To render it expedient, therefore, to substitute any new collection for one that is already in use, the new one should not only be decidedly better than the old, but it should be the best which, within a reasonable time, could probably be produced by the combined exertions of piety, genius and taste. To decide correctly on this point, we must have clear apprehensions of the grand essentials of a good collection; of every thing necessary and every thing desirable; of the relative importance of each, and of the difficulties, or facilities of securing one of these properties without the sacrifice of another. The following properties, I conceive, should characterize every collection of hymns and psalms, intended for general use in the churches.

All the sentiments it contains should be just and true; for we must not "lie one to another;" still less to our God, and least of all in the solemn exercises of worship.

It should be free from all party sentiments and expressions, which might give unnecessary offence to any, whose edification and comfort we are required to consult.

It should abound in the most affecting thoughts, or those, which in their own nature are best suited to produce and cherish in the heart the various feelings comprised in genuine worship.

It should contain something appropriate to every important subject of practical religion, and to every interesting occasion, that is likely to occur; for one grand design of church music is to prepare the mind for the instructions of the pulpit, or to enforce them when given; and without appropriateness in the psalms and hymns this design must in a great measure fail. In order to this adaptation there must be the same unity in the subject of each particular psalm or hymn, which is required in a sermon.

The style should be simple; excluding, as far as possible, uncommon words and phrases, and all such rhetorical figures as are likely to be unintelligible, and therefore unaffecting to the greater part of almost every assembly.

It should be distinguished by every poetical virtue and grace, that is not inconsistent with more important properties. It should not be mere prose, reduced to measure and rhyme; still less should it be incumbered with such expletives, as would not be admitted into the tamest prose.

There should be a considerable variety of measure; as the interest of the whole may in that way be increased.

There should, if possible, be a perfect uniformity in the structure of the several verses, intended to be sung together; an exact coincidence between the emphasis of one verse and those of every other; so that any tune, which is well suited to one verse, may not in point of rhythm, or emphatic modulation, be unsuitable for any other.

If any doubt the importance of this uniformity, I would ask them, What is the use of music in our churches? Why do we not have our psalms and hymns read, and then dismiss them without further ceremony? Only one answer can be given, viz. That we wish to superadd the force of *musical* to the *poetical* expression, in order to strike the sentiment deeper into the hearts of the hearers. But how is this to be effected, without a coincidence between the musical and the poetical emphasis, which depends chiefly on the rhythm? We do not promote the effect of one man's exertions by setting a more efficient man than he to counteract him. As little can contradictory emphasis in music contribute to the effect of poetical expression. Now in exact proportion to the want of uniformity in the several verses of a hymn, to be sung in the same tune, these counteractions must of course take place. Hence our feelings so often

stagnate in the swelling notes, employed on an *a*, a *the*, a *to*, or an *as*; and hence we are so frequently shocked in hearing the most important words, for instance, the name of *God*, of *heaven*, or *hell*, flitted over in half, and perhaps one quarter of the time, that is given to the most insignificant syllable in the verse. Is it not amazing, that we have so long endured such monstrous perversities in matters so interesting to piety and taste? That we should still compel the most accomplished choirs to sing with a disgusting cant, of which almost every one would be ashamed in reading? Very few of those who have composed or compiled hymns, appear to have paid any attention to this point. The question has not been, How are the several verses of this hymn to be expressed by music? but how do they read?

Perhaps it may be thought, that the uniformity I am here recommending, would be incompatible with a sufficient variety. To this I would reply, that you may increase the varieties of metre and measure, as much as you please. You may make one hymn as different from another, as you please. You may make the several lines of the same verse as different one from another, as you please. All that is desired, is, that the several verses of every hymn have such a degree of uniformity, as to render them capable of a good musical expression, without having tunes, equally numerous, and of the same length, which no common choir would be able to perform.

Again it may be said, such uniformity could not be attained without a frequent sacrifice of sentiment, or poetical grace. To this I answer, that from an extensive attention to the subject, I believe that one half of the irregularities, that appear in our sacred poetry, are perfectly gratuitous. The only reason, why they were not excluded, was, that the authors never thought of such a thing. They had no tune in their mind; no model. In this respect they wrote at random. And a great part of the remaining irregularities might, with a moderate degree of labour, have been avoided, and that without any sacrifice of sentiment or poetry; for in general we may find many different ways of expressing the same thought. If, however, a perfect uniformity would not in *all* cases be possible, or expedient, that is no reason, why it should not be *generally* attempted; and we may further contend, that the sacrifice of a mere poetical grace, which the musical expression required by the correspondent parts of the hymn, would either annihilate or convert into a positive blemish, is not to be much regarded.

It would be impossible to combine in full perfection all the qualities named above. Some of them will be limited by others; and most of them by the imperfections of language. If the New-

York collection is found to have united them in an eminent degree, and especially if it has been formed with due regard to the *last*, the writer of this article will be among the first to thank the author for his production; and particularly as *he* will thus be released from all further labour in a like design, in which he has already made some progress, and for which he had intended in due time to lay his poetical friends under contribution.

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## MISCELLANEOUS COLLECTIONS.

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DR. MAYHEW.

WE called the attention of our readers to the character and works of Dr. Mayhew in our last number. We extract the following additional notice from an Historical Sermon delivered in the West Church, Boston, Dec. 31, 1820, by Rev. Charles Lowell, successor of Dr. Mayhew.

“The successor of Mr. Hooper was Mayhew, a name which cannot be pronounced without emotion by any friend to civil liberty, or the right of private judgment in matters of religion. He was truly a great man, second to none in his profession whom our country has ever produced. This opinion is not formed from hearsay, from tradition, which is often entirely false, and still oftener exaggerated. His writings remain with us, and they bear the marks of an uncommonly clear and vigorous mind. They sometimes, indeed, partake much of the warmth of his constitutional temperament, and there is a vein of satire, in which, for the sake of his opponents, we might wish he had not indulged, but they are full of thought, of sound sense, and cogent argument. His warmth too, is without passion, and his satire without bitterness. His natural disposition was open and generous, and, like every honest man who feels the importance of what he utters, he delivered his opinions with frankness and energy. The friends who knew him best have described him, not only as ‘endowed with singular greatness of mind and fortitude of spirit,’ but with ‘softness and benevolence of temper,’ as ‘most amiable in all the relations of life,’ as ‘exceeding in acts of liberality and kindness,’ as ‘a man of real piety and true devotion,’ ‘an upright, sincere disciple of Jesus Christ.’

"Like the puritans, and the ministers of the congregational churches in this place at the present day, he renounced all attachment to human systems, reserving for himself, as he allowed to others, the liberty of forming his opinions and his practice from the word of God. He was not an advocate for the sentiments of Luther, or Calvin, but for primitive christianity, a zealous contender *for the faith once delivered to the saints*, not receiving the doctrines of grace as taught at the reformation, but the doctrines of grace as revealed in the Holy Scriptures."

What follows is a note to the above passage.

"Dr. Mayhew was born in 1720. He was the son of the Rev. Experience Mayhew, who, though he possessed uncommon powers of mind, and 'might have ranked among the first worthies of New England,' devoted a long life to the service of God among the Indians on Martha's Vineyard. His son early discovered proofs of genius, and an uncommon strength of mind. His productions in prose and verse, whilst yet an undergraduate at the college, were supposed to be the productions of mature age.

He died of a nervous fever, occasioned by great fatigue in returning from an ecclesiastical council at Rutland, in the month of July. During his last illness, he enjoyed but for a short time the use of his reason. One circumstance, however, which I have from unquestionable authority, will evince the state of his mind when he had the power to exercise it. When all hope of his recovery was gone, the late Dr. Cooper said to him, 'Tell me, dear sir, if you retain the sentiments which you have taught, and what are your views?' With firmness, though with difficulty, he said, taking him affectionately by the hand, 'I hold fast mine integrity, and it shall not depart from me.'

The last letter written by Dr. Mayhew was on the day before his departure for Rutland. It discovers the solicitude he felt for his country, and suggests the plan of a correspondence or "communion" among the colonies, which was afterwards adopted, and conduced much to the happy result of their struggle for independence.—The letter was addressed to James Otis, Esq.

It is by no means honourable to our community, that the writings of this great and good man are out of print, and sinking fast into oblivion. "No American author," says the interesting biographer above quoted, "ever obtained a higher reputation. He would have done honour to any country by his character and by his writings." Many of his productions were

republished, most of them more than once, in England, and in a form which discovered the high estimation in which the writer was held. Of one of them, on the subject of episcopacy, the author of Hollis' Memoirs remarks, 'It is perhaps the most masterly performance, that a subject of that kind would admit of.' His discourse preached on the 30th of January, 1750, has been recently republished, at the suggestion of the venerable President Adams, to corroborate the claim of this state to the earliest assertion of the rights and liberties of our country. In speaking of Dr. Mayhew, this great man has said, 'to draw the character of Mayhew would be to transcribe a dozen volumes. This transcendent genius threw all the weight of his great fame into the scale of his country in 1761, and maintained it there, with zeal and ardour till his death.' The most valuable of his publications might, probably, be comprised in three volumes octavo."

#### BUILDING OF THE WEST CHURCH.

In the notes to the above-mentioned sermon, which contain a great variety of interesting local information and anecdote, we find a communication from the Old South to the West Church, which it may not be unseasonable to copy.

"As soon as the determination of the society to erect a new house of worship was known, they received invitations from the Old South church, the New North church, the church in Brattle street, and King's chapel, to unite with them in worship till the house should be completed.

The proceedings of the Old South church and the letter of their minister, the late excellent Dr. Eckley, will serve as a specimen of the spirit which was breathed by them all, and of the union and harmony which at that time subsisted between all the congregational churches in the town.

'At a meeting of the brethren of the Old South church and Congregation, after public service on Sabbath afternoon, the 26th day of January, 1806:—

'It being known that the Church and religious Society at West Boston, under the pastoral care of the Rev. Mr. Lowell, contemplated the taking down their present building in order to erect a new edifice for the public worship of God,—and during the time occupied in the undertaking, might be in need of some suitable place for the enjoyment of the usual services of religion,—therefore

'Voted unanimously, that it would be highly gratifying to this Society, if their brethren of the West Boston Society would

meet with them for worship in *their house*,—the *two pastors* jointly leading in the public devotions:—

‘Voted unanimously, that the Rev. Dr. Eckley, and the Standing Committee of this Society, be a Committee for the business of inviting the West Boston Society to *their house of worship*—with assurances of their christian esteem, and of the purpose to render the accommodations during their continuance with them, as agreeable and convenient as possible.

By order,

JOSEPH ECKLEY.

Minister of the Old South Society.

‘These votes were communicated with the following letter :  
*Charles Cushing, Esq.*

SIR,

“WITH much satisfaction I communicate to you the enclosed votes. Be assured not only of my hearty concurrence in the wish that they express, but of my personal respect and esteem for the religious Society, to which you are requested to present them, as soon as is convenient.

With due regard,

I am, sir,

Your friend and obedient servant,

JOSEPH ECKLEY.

*January 22, 1806.”*

It was most convenient for the society to worship at the chapel, and they cannot forget the cordiality with which they were received, and the kind attention with which they were treated, by the society assembling there, and their much respected pastor.

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DR. ECKLEY.

The following extracts from a letter of the late Dr. Eckley to the Rev. T. Worcester, of Salisbury, prove that his opinions were by no means strictly trinitarian. They are quoted by Mr. Channing in his letter to Mr. Thacher, who says, “his opinions on this subject were again and again expressed before me with perfect frankness.”

“My plan, when I saw you, as I think I intimated, respecting the Son of God, was very similar to what your brother\* has now adopted. The common plan of three self-existent persons forming one *Essence* or infinite *Being*, and one of these persons

\* Rev. Noah Worcester.

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being united to a man, but not in the least humbling himself or suffering, completely leads to and ends in Socinianism; and though it claims the form of *orthodoxy*, it is a *shadow* without the *substance*; it eludes inspection; and I sometimes say to those who are strenuous for this doctrine, that they take away my Lord, and I know not where they place him.”—“The *orthodoxy*, so called, of *Waterland*, is as repugnant to my reason and views of religion, as the *heterodoxy* of *Lardner*; and I am at a loss to see that any solid satisfaction, for a person who wishes to find salvation through the death of the SON OF GOD, can be found in either.”—“I seek for a plan which exalts the personal character and attributes of the SON OF GOD in the *highest possible degree*. The plan which your brother hath chosen does this—The scheme he has adopted affords light and comfort to the christian. I have long thought so; and I continue to think I have not been mistaken.”

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#### HYMN

Written by the celebrated botanist Sir J. E. SMITH, M. D. F. R. S.  
President of the Linnean Society of London.

When power divine in mortal form  
Hushed with a word the raging storm,  
In soothing accents, Jesus said,  
“Lo, it is I, be not afraid.”

So when in silence nature sleeps,  
And his lone watch the mourner keeps,  
One thought shall every thought remove—  
Trust, feeble man, thy Maker's love.

Blest be the voice that breathes from Heaven,  
To every heart in sunder riven,  
When love and joy and hope are fled,  
“Lo, it is I—be not afraid.”

When men with fiend-like passions rage,  
And foes yet fiercer foes engage,  
Blest be the voice, though still and small,  
That whispers, God is over all.

God calms the tumult and the storm,  
He rules the seraph and the worm,  
No creature is by him forgot,  
Of those who know or know him not.

And when the last dread hour shall come,  
While shuddering nature waits her doom,  
This voice shall call the pious dead,  
“Lo, it is I—be not afraid.”

HYMN, WRITTEN AMONG THE ALPS.

The following lines were written among the Alps by *Miss Helen Maria Williams*. If they give our readers the pleasure which they have given us, we shall feel still more indebted to her fellow traveller and correspondent, by whom we are permitted to give them to the public.

Creation's God ! with thought elate,  
Thy hand divine I see  
Impress'd on scenes where all is great,  
Where all is full of THEE.

Where stern the Alpine mountains raise  
Their heads of massive snow,  
Whence on the rolling storm I gaze,  
That hangs—how far below :

Where, on some bold, stupendous height,  
The Eagle sits alone ;

Or, soaring, wings his steadfast flight  
To haunts yet more his own :

Where the sharp rock the Chamois treads,  
Or slippery summit scales,  
Or where the whitening snow-bird spreads  
Her plumes to icy gales.

Where the rude cliff's steep column glows  
With morning's tint of blue ;  
Or evening on the glacier throws  
The rose's blushing hue.

\* \* \* \* \*

Where, rushing from their snowy source,  
The daring torrents urge  
Their loud-toned waters' headlong course,  
And lifts their feather'd surge :

Where swift the lines of light and shade  
Flit o'er the limpid lake,  
Or the shrill winds its breast invade,  
And its green billows wake.

Where, on the cliffs, with speckled dye  
The pigmy herds I scan ;  
Or, sooth'd, the scatter'd hamlets spy,  
The last abodes of man.

Or where the flocks refuse to pass,  
And the lone shepherd mows,  
Fix'd on his knees, the pendant grass,  
Which down the steep he throws.

Where, far along the desert sphere,  
Is heard no creature's call,  
And, undisturbing mortal ear,  
The avalanches fall.  
Or where the dangerous pathway leads  
High o'er the gulf profound,  
From which the shrinking eye recedes,  
Nor finds repose around.  
Or where the mountain ash reclines  
Above the clefted rock ;  
Where firm, the dark, unbending pines  
The howling tempests mock.  
Where the rich minerals catch the ray,  
With varying colours bright,  
And glittering fragments strew the way,  
With sparks of liquid light.  
Where, level with the icy bound,  
The yellow harvests glow,  
Or vales with purple vines are crown'd  
Beneath incumbent snow.  
Or where the moss forbears to creep,  
Where loftier summits rear  
Their untrod peaks ; and frozen sleep  
Locks all the uncolour'd year.  
In every scene, where every hour  
Sheds some terrific grace,  
In nature's vast o'erwhelming power,  
THEE, THEE, my God, I trace.  
So let me, in the *moral* scene,  
Thy hand directing see,  
And, midst its darkest tempest, lean  
With confidence on THEE.  
Midst earth's vain joys, or passing woes,  
Alike in good or ill,  
Be the first bliss my bosom knows,  
Submission to THY will.

## REVIEW.

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### ARTICLE III.

*The Life of Ulrich Zwingli, the Swiss Reformer.* By J. G. HESS. Translated from the French, by Lucy Aikin. London, 1812.

WE have too often heard the Reformation ascribed to Martin Luther alone; as if that glorious revolution in the religious world were brought about by the exertions of a single man. It was in great part the necessary result of the steady and eternal progress of human improvement. The world had become too enlightened, and too free, any longer to endure the monstrous abuses and impositions of the church of Rome. Murmurs of discontent had arisen in every quarter—low and repressed, it is true, but deep, sullen, and determined. The charm of Papal supremacy and infallibility had been effectually broken by the proceedings of the councils at Constance and Basle, in the beginning of the fifteenth century. In more than one instance the thunders of the Vatican had been echoed back by defiance. Long before Luther was born, the usurpations of the hierarchy, and the errors and corruptions of the catholic faith, had been openly assailed at successive periods by Arnold of Brescia, Waldo of Lyons, the Englishman Wickliff, John Huss and Jerome of Prague; and though all these men failed in the reform they attempted, yet were they of eminent service in preparing the way for those, who came after. The resurrection of letters—the invention of printing—the scandalous ignorance of the clergy, and their still more scandalous immoralities—the dissensions and jealousies among the different monastic orders, together with the more general diffusion of light and liberty among the people—these were some of the principal causes to which we are indebted, under Providence, for the Protestant Reformation. Not solely to Luther, for had Luther never lived, such was the course events were taking, that others would soon have come forward as willing and as fit to lead in that glorious cause. But upon the causes of the Reformation it is unnecessary to dwell. It is far more important that we should have a correct understanding of the general character of the first re-

formers, and of the changes, which they introduced. These men were undoubtedly moved to what they did, by the best of motives. The very fact, too, that they were among the first to throw off the yoke of ecclesiastical tyranny, proves them to have possessed that free, resolute and adventurous spirit, which their enterprise demanded. In talents and learning, also, they appear to have been second to but few, if any, among their contemporaries. After all, however, they were but men; born with no miraculous endowments, favoured with no miraculous communications. They were but common men, and acted just as others would have done, if placed in the same situation, and with the same previous training.

It would be irrational to have expected from such men so situated a perfect and complete reformation of all the errors and abuses then existing. We are to remember, that the first reformers were brought up in the catholic faith; and the powerful prejudices of early education are not to be shaken off so easily. At that time, too, only a few of the impositions of the established church were thought to require even a revision. It was also a matter of policy with the first reformers to make their points of attack as few as possible; so that they might concentrate their own forces the more, and excite a less violent and general opposition on the part of the Catholics: for they were fearful that, by attempting too much, they might accomplish nothing. Indeed the few abuses, which they were thus disposed to attack, related principally to the discipline of the church, and its forms of worship; and these so entirely occupied their minds as to leave them but little time to look after speculative errors. It was, moreover, a season of feverish excitement—of fierce and desperate controversy; and would not admit of that patient examination, and calm inquiry, so indispensable to a thorough reform. Neither were the means of information, possessed by the early reformers, such as to entitle their authority to much respect, especially on the all-important subject of scriptural interpretation. And even the peculiar temper and disposition of the leading men among them—though such perhaps as upon the whole best fitted them for their work—were by no means such, however, as would lead them to be cool, discriminating and profound theologians. Luther's character has always been understood: so much so, that at the diet of Augsburg, where the Protestant Confession was first presented, he was excluded by his own party from the conferences held on that occasion—they being apprehensive that his violent and headstrong temper would be the cause of much disturbance and difficulty, if he were suffered to be present. And as for

Calvin, the Translator of Mosheim has spoken too well of him in saying, that "he surpassed all the other reformers, at least in learning and parts, as he also did the most of them in obstinacy, asperity and turbulence."

Whoever considers, therefore, the education, the means, the circumstances and the peculiar dispositions of the first reformers, cannot help perceiving how absolutely impossible it was for them to effect at once a thorough and complete reform of all the manifold corruptions of Christianity, which then prevailed, and had prevailed for centuries. Had they done this, it would have been in every respect as great a miracle, as the original promulgation of the religion itself. The first reformers did much, but they also left much to be done by those, who came after them. They began the reformation; but they left it to be completed by their successors. Consequently this work has been going on, and is going on, and will go on. The march of the human mind is as silent, but it is also as resistless, as the motion of the earth in its orbit. Even in religion—though our advancement in this will always be slower, than in any thing else, and will be met by greater obstacles and hindrances, because religious prejudices are more stubborn than any other, and because stronger passions are interested in perpetuating these prejudices—yet even in religion, the human mind has advanced, and must continue to advance. Many of the doctrines held by the early reformers, are now entirely given up by enlightened men; nay, some by the whole protestant church: and we confidently look forward to the time when such of their errors, as are still retained, will be as unconditionally renounced. We look forward to the time, when the doctrine of the Trinity, and some of the grosser tenets of Calvinism will be regarded by all sensible people with precisely the same feelings, with which we now regard the Pope's infallibility, and the doctrine of Transubstantiation—with wonder and astonishment, that men could ever have been persuaded to believe them.

We have a few words to offer on what are called the Doctrines of the Reformation. It is certainly a great piece of effrontery in the Calvinists to insist upon appropriating this name to their distinguishing tenets. The early reformers are known to have differed from each other materially on many important points. Luther differed from Calvin in his views of church government, and of the Lord's Supper; Zwingle differed from both on each of these particulars, and also on the divine decrees, original sin, and the terms of divine acceptance; and Cellarius, Servetus and the Socini differed from them all in many things, but especially in rejecting the Trinity. What an ar-

rogant assumption, then, for the followers of any one of the reformers, to call the distinguishing tenets of their leader, the "Doctrines of the Reformation." There was one principle, in which all the reformers did agree, at least professedly, and that was, that THE SCRIPTURES ARE THE ONLY RULE OF FAITH. This position all of them took. It was the common ground on which they stood and entrenched themselves in their opposition to Popes and Councils. But as this was a principle held in common by all the reformers, of course it cannot be ascribed to any one of them in particular to distinguish him from the rest. As it was a point assumed by each in forming his peculiar system, it cannot be said to have any more connexion with the principles of Calvin, as unfolded in his institutes, than with the principles of the Polish Unitarians, contained in the Racovian Catechism; nor can the former any more than the latter be denominated with any propriety or truth the Doctrines of the Reformation.

The very essence and soul of Protestantism consists in making the scriptures the only rule of faith; and the true doctrines of the Reformation are made up of this great principle, and the obvious deductions to be drawn from it. That in matters of faith tradition is nothing, the authority of the Pope nothing, the decrees of councils nothing—that *the Bible and the Bible only is the religion of Protestants*, and that in the interpretation of the bible full liberty of private judgment is to be asserted and maintained—these and these alone are the true Doctrines of the Reformation. Which among the different sects at the present day preserves the strictest adherence to these principles, we will not pretend to determine. Thus much however we will say; that so far as these principles are concerned, the spirit of popery may be still retained, where its names and forms have long since been abolished. Whatever tends to produce in men a constrained and slavish conformity of sentiment, whatever contributes in the smallest measure to abridge freedom of thought and enquiry—whatever would set up any thing besides the scriptures as the standard of orthodoxy and rule of faith, partakes, as we conceive, of that very essential evil, which it was the main design of the Reformation to expel from the church, and under whatever name or disguise it may appear, to us it is all rank popery. The only true and consistent protestant is he, who refuses to follow blindly on in the beaten track of tradition and authority, rejects all imposition of creeds as an usurpation over the minds and consciences of men, and, taking the scriptures for his only guide, interprets them by the light which God has given him, and in the liberty wherewith Christ has made him free.

Every one, acquainted with the history of the Reformation, must have been struck with the fact, that the celebrity enjoyed by the several reformers is not precisely graduated by their respective merits. All the glory of beginning the reform is ascribed to one or two, whereas in justice it should be divided among many. The praises of Luther and Calvin are in all our churches, but little is heard of their coadjutors :—some of whom possessed equal, and a few, perhaps, superior claims to our sympathy and admiration.

Our attention has been called by the volume before us to the claims of one of these men, Ulrich Zwingle, the Swiss Reformer, and we are glad of the opportunity of presenting them to our readers. His name is scarcely known amongst us. His labours are barely glanced at by our ecclesiastical historians. And yet we do not think it to be affirming too much of this man, to say, that he was decidedly the first among the reformers both in order of time, and in order of merit. It is even admitted by the learned editor of Mosheim, that his learning, and fortitude, and heroic intrepidity, tempered as they were by the greatest moderation, rendered him, perhaps beyond comparison, the brightest ornament of the protestant cause. Robertson also allows, that being animated with a republican boldness; and free from the restraints, which subjection to the will of a prince imposed on the German reformer, he advanced with more daring and rapid steps to overturn the whole fabric of the established religion. As to the priority of his endeavours for reform, we have unquestionable authority for asserting, that before the year 1516 Zwingle had avowed the leading principles of the Reformation, and had publicly taught them from the pulpit; and that he had arrived at more noble and extensive views of a reform of the church, than Luther ever was blessed with, who at this time retained, we know, the whole system of popery, indulgences alone excepted, and it was not till the following year, that he openly objected even against indulgences. It has sometimes been insinuated that Zwingle derived instruction from the writings of the Saxon reformer, and shone with borrowed light: but so far is this from being true, that he never saw a scrap of Luther's writings, till near the close of 1519, when his paraphrase on the Lord's prayer reached Switzerland. "Zwingle rejoiced," says his biographer, "to see this celebrated theologian directing his efforts towards the same end, to which all his own were tending. He recommended to his hearers the reading of the works of Luther; but he forbade it to himself, thinking that their opinions would have more weight, if they both arrived at the same result without having communicated their ideas."

If it be asked, then, why we have not heard more of this extraordinary man; it is to be accounted for partly by the fact, that his life was not connected with great political events; partly also by the fact, that his disciples have not been designated by his name; and not a little of it, too, has been owing to the marvellous facility, with which the orthodox, that is the majority, have always contrived to overlook and forget the merits and the name of all such, as happened to be unsound in the faith. But to whatever cause we may attribute this general inattention to the merits of Zwingle, we regret that we are at present unable to do any thing more, in support of the opinion we have expressed, than to lay before our readers a rapid and imperfect sketch of his life and character, drawn chiefly from the work, the title of which we have prefixed to this article. This work we can, once for all, recommend to our readers;—not, however as the work of a profound theologian, not as containing deep discussions of controverted points in either religion or history—but as a lively and feeling narration of facts, designed for general reading, and giving a faithful picture of the truly evangelical spirit and doctrine of the Swiss reformer.

He was born at Wildhaus, a village of the county of Tockenburg in Switzerland, the 1st of January, 1484. He appears to have been indebted for his education to the early indications, which he gave, of a surprising genius. While quite young he was placed at school, first at Basil, and afterwards at Berne, where he applied himself assiduously to the study of the dead languages. But Zwingle's father learning that the Dominicans of Berne were attempting to inveigle his son into their connexion, with a hope of deriving much credit to their order from his promising abilities,—caused him to quit that place immediately, and repair to the university at Vienna, then in high repute. Here he resided two years, and became skilled in all the dry and unmeaning subtleties of the scholastic philosophy. So barren a study could of course have no charms for the mind of Zwingle; but he overcame his repugnance to it by reflecting, that without it no man could, at that day, pretend to the title of a man of letters, nor be armed to defend himself in controversy with the same weapons employed against him by his adversaries. At the age of 18, we find him again at Basil, in the office of a public instructor in the ancient languages;—continuing, however, to learn, as well as to teach. In the study of the classics he appears to have taken the highest delight, and found also the best possible discipline of his mind. He read several favourite authors with equal attention, not bestowing on either an exclusive and servile admiration, but appropriating to himself what

he met with in each, that was true and excellent. In this way he acquired the habit of comparing, discriminating, and judging; and as his biographer very justly observes, it diffused a noble freedom through all his opinions, taught him to make use of his reason, and kindled in his soul a love of truth, and an ardent desire to promote its triumph over error.

Meanwhile Zwingle did not neglect the studies peculiar to the profession, for which his father had destined him from the beginning. The science of theology was at this time in a most deplorable state. "When we compare," says Erasmus, "a St. Chrysostom, St. Jerome, or St. Basil with our modern doctors, we see there a majestic river which rolls down gold in its waves; here, some small streams of muddy water, which has nothing in common with the source whence it sprung. There we hear the oracles of eternal truth; here, human inventions, which vanish like a dream, as soon as we examine them closely. There we behold a beautiful edifice raised on the solid basis of the sacred scriptures; here, a monstrous scaffolding, which rests on nothing but vain subtleties." It is not to be presumed that a young man could derive much benefit from such instructors, especially as they appealed much oftener to the schoolmen, than to the scriptures, and even publicly maintained, that Scotus had done more service to the church than St. Paul; and, for the rest, instead of attending to what is really useful, occupied the minds of their disciples in discussing such questions as these,—whether after the resurrection we should be allowed to eat and drink, and whether God could have caused his son to appear in the form of a stone, and in this case, how a stone could have preached and worked miracles. It is enough that Zwingle's independent spirit was not broken down, nor his understanding cramped and fettered by the systems and authority of these men.

After a residence of four years at Basil, he accepted an invitation from the burghers of Glaris to become their pastor. No sooner had he entered on his new situation, than he resolved to examine into the foundation of those doctrines and practices, which he had hitherto admitted on the authority of others. He accordingly recommenced his theological studies after a plan he had himself traced out, and which was very different from that followed in the universities. He gave himself to an assiduous perusal of the New Testament in the original; interpreting it by the same general principles, which he would have used in the interpretation of one of his favourite classical authors. He afterwards made himself acquainted with the interpretations given by other theologians, especially by the early fathers; nor was he deterred

from reading without prejudice the works of several writers accused of heresy. The result of this examination, as we may well suppose, was very different from what he expected; for he found that many of the dogmas of the church, to which the greatest importance was attached, were wholly without foundation. In no haste, however, to publish the discoveries he had made, he chose rather to proceed on the maxim, he afterwards recommended to the bishop of Constance, "to demolish with precaution and prudence what had been built up with temerity." He was satisfied with taking every opportunity to impress it on his audience, that the scriptures were the only rule of faith; for he perceived that the time had not yet come for unfolding the consequences of this principle. Yet with all his prudence and moderation Zwingle could not secure himself from the attacks of calumny. His "silence on many important dogmas of the church was imputed to him as a crime; he was reproached for speaking more, in his panegyric on saints, of their virtues than their miracles; it was complained, that he did not insist enough on the utility of fasts and pilgrimages, and that he appeared to attach but little importance to images and relics;" in short, the mortal sin of doing little else but preaching up good morals was laid at his door. Such, however, was Zwingle's reputation in the canton, and such the respect and affection of his parishioners, that he was effectually protected against these accusations.

In 1516 Zwingle was summoned to Einsiedeln,—the situation of preacher to the convent having been offered him by the administrator of that abbey, which he accepted with pleasure. Here he enjoyed more leisure for study, the advantages of a public library, and, what was of still greater importance, the society and conversation of enlightened men—several of whom afterwards assisted him to introduce the reformation into Switzerland. In this retreat he not only pursued with increasing ardour his speculative inquiries, but succeeded also in effecting several reforms in the abbey, especially in regard to confessions and relics. Still, however, he perceived, that too much stress was placed on exterior practices, and not enough on the inward disposition. As soon, therefore, as he judged their minds to be sufficiently prepared, he resolved publicly to attack this deep rooted prejudice, and strike a decisive blow. For this purpose, he chose the very day, on which was celebrated a festival, which always attracted an immense concourse to Einsiedeln.

"In the midst of this numerous assembly, Zwingle mounted the pulpit to pronounce the customary discourse.\* By an exordium

\* Bull. Schw. Chr. T. iii. D. Zuinglii, Cp. T. i. f. 349.

full of warmth and feeling he disposed the audience to collectedness and attention; then proceeding to the occasion which had brought them together in that church, he deplored their blindness in the choice of the means which they employed to please the deity. 'Cease to believe,' cried he, 'that God resides in this temple more than in every other place. Whatever region of the earth you may inhabit, he is near you, he surrounds you, he grants your prayers, if they deserve to be granted; but it is not by useless vows, by long pilgrimages, offerings destined to adorn senseless images, that you can obtain the divine favour: resist temptations, repress guilty desires, shun all injustice, relieve the unfortunate, console the afflicted; these are the works pleasing to the Lord. Alas! I know it; it is ourselves, ministers of the altar, we, who ought to be the salt of the earth, who have led into a maze of error the ignorant and credulous multitude. In order to accumulate treasures sufficient to satisfy our avarice, we raised vain and useless practices to the rank of good works; and the christians of these times, too docile to our instructions, neglect to fulfil the laws of God, and only think of making atonement for their crimes, instead of renouncing them. 'Let us live according to our desires,' say they, 'let us enrich ourselves with the goods of our neighbour; let us not fear to stain our hands with blood and murder; we shall find easy expiation in the favour of the church.' Senseless men! Do they think to obtain remission for their lies, their impurities, their adulteries, their homicides, their treacheries, by prayers recited in honour of the Queen of Heaven, as if she were the protectress of all evil doers? Undeceive yourselves, erring people! The God of justice suffers not himself to be moved by words which the tongue utters and the heart disowns. He forgives no one but him who himself forgives the enemy who has trespassed against him. Did these chosen of God at whose feet you come hither to prostrate yourselves, enter into heaven by relying on the merit of another? No, it was by walking in the path of the law, by fulfilling the will of the Most High, by facing death that they might remain faithful to their Redeemer. Imitate the holiness of their lives, walk in their footsteps, suffering yourselves to be turned aside neither by dangers nor seductions; this is the honour that you ought to pay them. But in the day of trouble put your trust in none but God, who created the heavens and the earth with a word: at the approach of death invoke only Christ Jesus, who has bought you with his blood, and is the sole Mediator between God and man."—pp. 62—64.

A discourse so unexpected was listened to, of course, with very different feelings on the part of his audience. But, strange as it may seem, it does not appear to have drawn down upon Zwingli the displeasure of his ecclesiastical superiors. That, even at this time, however, he had and was known to have very extensive ideas of general reform, may be learned from a conversation, which he held on the subject with the cardinal of Sion.

“ ‘The new lights,’ said he, ‘which have been diffused since the revival of letters, have lessened the credulity of the people, are opening their eyes to a number of superstitions, and will prevent them from blindly adopting what is taught them by priests equally destitute of virtue and of talent. They begin loudly to blame the idleness of the monks, the ignorance of the priests, and the misconduct of the prelates, and will no longer give their confidence to people whom they cannot respect. If care be not taken, the multitude will soon lose the only curb capable of restraining its passions, and will go on from one disorder to another. The danger increases every day, and delay may be fatal. A reformation ought to be begun immediately, but it ought to begin with superiors, and spread from them to their inferiors. If the princes of the church would give the example ; if they would return to themselves and to a conduct more conformable to the gospel ; if bishops were no longer seen to handle the sword instead of the crozier ; prelates to put themselves at the head of their subjects, in order to wage inveterate wars against each other ; ecclesiastics of all ranks to dissipate in scandalous debauchery the revenues of their benefices accumulated upon their heads ; then, we might raise our voices against the vices of the laity without fearing their recriminations, and we might indulge some hopes of the amendment of the people. But a reform in manners is impossible, if you do not get rid of those swarms of pious idlers who feed at the expense of the industrious citizen, and if you do not abolish those superstitious ceremonies and absurd dogmas equally calculated to shock the understanding of reasonable men, and to alarm the piety of religious ones.’ ”—pp. 67, 68.

Near the close of the year 1518, Zwingle was invited to Zurich to be installed as preacher in the cathedral of that city. He accepted, giving them, however, to understand, that in his preaching he should depart from the usual method, and explain in uninterrupted series the books of the New Testament. This purpose he accomplished, and recurring to the subject on a subsequent occasion, he says—“ In my sermons I have employed neither indirect modes of speech, nor artful insinuations, nor captious exhortations ; it is by the most simple language that I have endeavoured to open the eyes of every one to his own disease, according to the example of Jesus Christ.”

We have dwelt longer on the early life of Zwingle, than we should have done, if we had not thought it necessary in order to substantiate his pretensions to priority over all the other reformers. We can say but little of that part of his history, which yet remains to be noticed. He resisted the attempts of Samson to sell indulgences from the Pope in Switzerland, as Luther did those of Tetzels in Germany. And with the assistance of others, who joined him in the protestant cause, he proceeded to carry forward the reformation, as fast as the circum-

stances of the age and people would permit. He acquired an amazing influence in the political transactions of the reformed cantons, which, however, he appears never to have abused, but employed it in all cases in promoting the true interests of his country.

In his personal character, Zwingle's mildness and moderation form a striking contrast to the heat and coarseness of Luther. He is represented as having never lost his amiable gaiety even in the midst of the most assiduous applications, and the most serious kinds of employment. Nor did he ever cease to cultivate a talent for music, regarding it as an amusement calculated to refresh the mind after fatiguing exertion, and soften a too great austerity of disposition. Luther's fondness for music is also well known, but, as usual, he had a better reason for it, than Zwingle; "It expelled melancholy," as he said, "and put the devil to flight, who mortally hated music."

Zwingle differed materially from Luther and Calvin in his opinions, and manner of preaching. "As to original sin, he regarded it as a disposition to do ill, not as actual sin; and he did not think it could bring on man eternal damnation. He compared human nature after the fall of Adam to a vine struck by the hail, which has lost a great part of its natural vigour." He rejected the Calvinistic notion of the divine decrees. He believed that salvation would be extended not only to unbaptised infants, but also to heathens of a virtuous character. He entertained very much the same views of the design of the Lord's Supper, and of the terms of admission to it, with those, which now prevail among rational christians. Speaking himself of his religious sentiments, in reply to an attack made upon him by the bishop of Constance, he says, "I will tell you what is the christianity that I profess, and which you endeavour to render suspected. It commands men to obey the laws, and respect the magistrate; to pay tribute and impositions where they are due; to rival one another only in beneficence; to support and relieve the indigent; to share the griefs of their neighbours and to regard all mankind as brethren. It further requires the christian to expect salvation from God alone, and Jesus Christ his only son, our master and saviour, who giveth eternal life to them, who believe on him. Such are the principles, from which in the exercise of my ministry, I have never departed." Zwingle, however, was opposed to creeds on general principles; and knowing the disputes and divisions they had caused, he was desirous, that nothing more should be required of the ministers of the word of God, than a promise to conform in their teaching to the clear and precise precepts of the gospel.

As a controversialist Zwingle stood unrivalled ; always firm, always collected, always dignified ; alike incapable of the bitterness and ribaldry of Luther, and of the timid and indecisive policy of Melancthon. Perhaps some of the early assailants of the church of Rome may have been rendered more notorious and powerful by their circumstances and connexions ; but none of them possessed an equal weight of individual character, whether regard be had to his uncommon talents, his profound learning, his simple but earnest eloquence, or his irreproachable morals. And in the unhappy difference that afterwards arose among the protestants themselves on the subject of the eucharist, Zwingle's conduct entitles him to the highest praise. He earnestly pleaded for union and peace on the great principles, in which they were perfectly agreed ; and after an interview with Luther for the purpose of an amicable adjustment of their difficulties, when the Landgrave of Hesse required them to declare, as a seal of their reconciliation, that they regarded each other as brothers, Zwingle frankly and cheerfully consented, but all that could be obtained from the surly Saxon was a promise, that he would moderate his expressions, for the future, in speaking of the Swiss. Even this promise, however, he did not keep. He took every opportunity to call Zwingle an ass, with his accustomed delicacy of expression ; and after Zwingle and his friend Oecolampadius were dead, he reviled them and insulted their memory. He even refused Zwingle's followers a participation in the benefits of the league of Smalcald ; and was not satisfied, till he had indulged his wit at the expense of his piety in a miserable parody on the first psalm. "Blessed is the man, who walketh not in the council of the sacramentarians, nor standeth in the way of the Zwinglians," &c.

The death of Zwingle was most unhappy and tragical. The jealousies and dissensions between the catholic and protestant cantons had for a long time threatened a disruption of the Helvetic confederacy. Zwingle had seen this storm gathering and blackening day by day, and he strove to avert it, but all in vain. Resort was had to arms. In conformity to a custom among the Swiss, Zwingle received orders to accompany the troops that were furnished by Zurich to the field of battle. After a most affecting farewell to his friends, and with melancholy forebodings of the fatal result of the campaign, he obeyed. A battle was fought at Cappel ; and owing to mismanagement and a want of concert on the part of the protestants, they were defeated. We give the rest in the words of the biographer :

"In the beginning of the battle, while Zwingle was encouraging the troops by his exhortations, he received a mortal wound, fell in

the press, and remained senseless on the field of battle while the enemy were pursuing their victory. On recovering his consciousness, he raised himself with difficulty, crossed his feeble hands upon his breast, and lifted his dying eyes to heaven. Some catholic soldiers who had remained behind, found him in this attitude. Without knowing him, they offered him a confessor : Zwingle would have replied, but was unable to articulate ; he refused by a motion of the head. The soldiers then exhorted him to recommend his soul to the Holy Virgin. A second sign of refusal enraged them. ' Die then, obstinate heretic ! ' cried one, and pierced him with his sword.\*

" It was not till the next day that the body of the Reformer was found, and exposed to the view of the army. Among those whom curiosity attracted, several had known him, and without sharing his religious opinions, had admired his eloquence, and done justice to the uprightness of his intentions : these were unable to view his features, which death had not changed, without emotion. A former colleague of Zwingle's, who had left Zurich on account of the reformation, was among the crowd. He gazed a long time upon him who had been his adversary, and at length said with emotion, ' Whatever may have been thy faith, I am sure that thou wast always sincere, and that thou lovedst thy country. May God take thy soul to his mercy ! '

" Far from sharing in this sentiment of compassion, the soldiers rejoiced in the death of a man whom they considered as the principal support of heresy ; and they tumultuously surrounded the bloody corpse of the reformer. Amid the ebullitions of their fanatical joy, some voices were heard to pronounce the words, ' Let us burn the remains of the heresiarch. ' All applauded the proposal : in vain did their leaders remind the furious soldiery of the respect due to the dead ; in vain did they exhort them not to irritate the protestants, who might one day avenge the insult ; all was useless. They seized the body ; a tribunal, named by acclamation, ordered that it should be burned, and the ashes scattered to the winds ; and the sentence was executed the same instant."—pp. 320—323.

\* These particulars were afterwards learned from some peasants who recognised Zwingle the moment he was killed. Vide Gualth. in Apol. Zuinglii.—Mycomius in vita Zuinglii.

## ARTICLE IV.

*Medical Dissertations on Hemoptysis, or the Spitting of Blood, and on Suppuration, which obtained the Boylston Premiums for the years 1818 and 1820.* By JOHN WARE, M. D. Fellow of the Massachusetts Medical Society. 8vo. pp. 96.

WE take up these dissertations without any particular reference to their merits in a professional point of view, but solely from the opportunity they afford us of saying a few words on a most important, but unhappily too much neglected subject—the health of the clergy. This topic is treated at some length in the first of these dissertations, as connected with the history of the complaint denominated Hemoptysis, or the spitting of blood; and we propose, with a few observations of our own, to make such extracts as appear to us to contain considerations, which may be of use to ministers and students of theology in the preservation of their health.

We are hardly any of us sufficiently aware, that, in neglecting our health, in omitting those precautions which are necessary for its preservation, or in exposing ourselves with unnecessary fool-hardiness to the causes which may immediately or indirectly destroy it, we are not simply trifling with that which is our own, and with which we have a right to do what we choose; this is a false, though a very common way of receiving the subject. Our health is no more our own property than our lives, and we have as much right to destroy the one, as we have to tamper with and undermine the other. If we expose ourselves to the causes of disease we are apt to imagine, that as the injury is wholly our own, we are not accountable for the manner in which it has been produced; that it is an affair entirely of ourselves with ourselves, having no relation whatever to those around us. But it seems when the subject is fairly considered, that we have absolutely no more right to injure our health, to destroy our constitutions, and shorten our lives by indolence, sedentary occupations, or excessive study, than we have to do it by excess in the indulgence of our appetites or passions. We are accountable for the use we make of our bodily as well as our mental powers; it is as much a duty to attend to the preservation of the former as to the cultivation of the latter.

These remarks we think particularly applicable to the clerical profession. Society has experienced repeatedly the loss of some of its brightest ornaments, literature and religion have mourned the overthrow of some of their fairest hopes in the death of

individuals, who have slowly sunk away in the prime of life under the pressure of pulmonary disease. Is there any necessary cause why these inflictions should fall so heavily upon the clergy? Are there any reasons in the nature of their duties, or in their habits of studying and living, which should render them thus so peculiarly liable to become the victims of a particular disorder? Are those engaged in the profession at all aware of their existence, or on their guard to avoid or counteract them? Are they not rather inattentive to them, attributing those attacks to accidental and inscrutable causes, or to some constitutional predisposition, which may perhaps be the consequences of their own habits of an unwarrantable indulgence in uninterrupted study and in sedentary life. Disease from these causes may be gradually making its inroads upon the powers of the system—the constitution may be impaired slowly and insensibly—the evil may take deep hold before it is suspected, and the attention may be first excited by symptoms, which, while they point out the danger that exists, assure us at the same time that any attempt to remedy it is in vain.

The insidious nature of the attacks of that pulmonary disease to which we particularly refer, ought to put upon their guard those who from their profession or habits of life are likely to be the subjects of it. And as no precautions can be well directed unless the object they are intended to answer be understood at least in its general principles, it seems desirable that members of the clerical profession should pay so much attention to the subject as will enable them to take all reasonable precautions against the gradual deterioration of their general health, and put it in their power to detect in their latent or forming stage, those complaints, which in their progress are so irresistibly fatal. If they understand in what manner bodily inactivity, hard study, imprudences in diet and regimen, careless exposures, operate to undermine the constitution and produce a tendency in the system to disease, they will feel the propriety and necessity of caution, and understand how they are to make it effectual. In fact, so indirect, distant, and circuitous is the operation of these causes in the production of disease, that those unacquainted with the subject are slow to believe that want of exercise or improper food can ever produce disorder in the lungs; it is only when the various and complicated relations of the different functions are a little unravelled, and their reciprocal influences pointed out, that they clearly comprehend the real sources of disease, and the steps to be taken to prevent it.

According to the views contained in these dissertations, that class of complaints, from which our preachers have suffered so much, are not always originally diseases of the lungs, nor do they always result from a predisposition in the constitution of the individual to pulmonary affections. Such a predisposition does no doubt frequently exist, but it does not necessarily precede the existence of such an affection. It is generally believed that preachers owe their liability to disease, solely to the peculiar nature of one portion of their duties—exercise of their lungs in public speaking; that to this cause alone we are to attribute the production of those affections by which they have suffered. And although this is, no doubt, in part true, yet it seems probable that the exercise of preaching seldom has an unfavourable effect upon the health, unless accompanied by a predisposition to disease in the lungs, or by such a state of the general health as renders every organ peculiarly prone to become diseased from the application of any exciting cause.\* It is somewhat unfortunate that such an impression should have been so general as it has; because it has prevented those who have suffered or those who are threatened with an attack, from attending to circumstances of more importance in the treatment of their complaints, than those which relate simply to the exercise of the lungs. This point is particularly alluded to in the following remarks.

“The most obvious cause of this liability to pulmonary disease in clergymen, is the great and long continued exercise of the lungs, required in the performance of public worship. To this, as the peculiar duty of the profession, our attention is apt to be principally and almost exclusively devoted; we are too ready to consider it as a sufficient cause in itself, and to avoid examining the influence of other circumstances. It is not found that members of other professions, who are in the habit of exerting their lungs, are more liable than the average of mankind to pulmonary disease. We do not hear of any extraordinary proportion of deaths from consumption among lawyers, public actors, public singers, &c. We must there-

\* Wesley, who was twice brought to the very edge of the grave by what was pronounced a confirmed consumption, declared preaching to be “one of the most healthy exercises in the world.” It is to be observed, however, that his mode of life in other respects was better calculated to preserve and strengthen the constitution, than the sedentary living of settled ministers,—as he “constantly rose at four o’clock,” and “never travelled less, by sea or land, than four thousand five hundred miles in a year.” If with all his regularity, temperance, and activity, he could not escape two severe affections of the lungs, it may be doubted whether preaching, even at five o’clock in the morning, be a most healthy exercise. Yet that he twice recovered, speaks volumes in favour of exercise, as alone sufficient to counteract its dangers.

fore look to other circumstances in the mode of speaking, the life and habits of our clergy, for the causes of this tendency among them to affections of the lungs, and derive from our investigation the best methods of counteracting their operation, and of avoiding the fatal issue to which they lead."

There are two circumstances pointed out which render preachers subject to pulmonary disease more than any other class of public speakers; the first relates to the peculiar nature and periods of the exercise of the lungs, to which their duties lead them; and the second to the habits of life to which they, in common with other literary men, are too much addicted.

"It has usually been admitted by physiologists, that the exercise of any organ, if not carried to an extraordinary or unnatural degree, and if it be in a healthy state, contributes to increase its strength, and render it capable of sustaining an increased degree of labour without injury. This, under some circumstances, is true of the lungs, though not to the same extent that it is with regard to the external voluntary organs. Public singers, and performers upon wind instruments, acquire by habit the power of exercising their lungs in a pretty violent manner for a length of time, to which at first they were totally inadequate. This partly depends, without doubt, upon the facility which they acquire of producing the same effect with a less exertion of strength; but it cannot be entirely attributed to this circumstance. A few moments will exhaust a beginner upon wind instruments; but almost any individual may gradually become able to play upon them for some hours without injury. Now why is the case different with regard to the public speaking of clergymen, which certainly requires a much less violent exertion on the part of the lungs, than either singing or playing on wind instruments? The reason I believe to be this, that the duties of the profession are only occasional, and occur at too great intervals to allow of the formation of a habit; whilst at the same time they are sufficiently difficult to over-exercise, fatigue, and exhaust the organ. They are from the first as long and as laborious as they will ever be, and there is no opportunity for that slow and gradual increase which enables one to acquire strength and facility of exertion. In order to strengthen the general habit, or any particular part, by exercise, it is not necessary to begin with any unusual or extraordinary efforts; this is rather injurious, and defeats the object in view; but it is necessary to keep up constantly some effect from the exercise; to have the organ or the system under its regular and equable influence. It is only in this way that any benefit is to be derived from it in the treatment of disease. Occasional extraordinary exertion, carried to the point of fatigue, and then omitted until the fatigue is entirely removed, can only have the most injurious effect; and it is exactly in this way that the lungs are exercised in preaching. They are wearied by the services of the Sabbath, and are then suffered to remain perfectly at rest, through the interval of the week."

But even this unnatural and irregular exercise would probably be seldom sufficient to induce a disease in the lungs, were it not for other circumstances which co-operate with it, and tend to fix its effects with more certainty and permanency in the organ. These circumstances

“act by rendering the system liable to become diseased in any organ to which the exciting causes may happen to be applied. They produce a general state of predisposition to disorder, which becomes developed in the lungs, in consequence of the unnatural exertions which they are occasionally obliged to make, and would, under similar circumstances, be developed in any other organ. I refer to the habits of studying and living among the greater part of our literary men.

“They are, in the first place, accustomed to use but little exercise, and to devote a good deal of time to sedentary occupation. Their relaxation is too often of an inactive kind. Their exercise, if they are induced to attend to it at all, is seldom judiciously arranged; it is not regular and equal, but sometimes entirely omitted, and sometimes carried to excess. To the state of system produced by this inactivity, is added the effect of improper diet and improper quantity of food. In order to perfect health, it is necessary there should be a certain proportion between the demand for nourishment, and the supply provided. Other things being equal, the quantity of healthy exercise in the system determines the quantity of nourishment requisite for its necessities, and the quantity which the stomach can perfectly digest. If the exercise increase, the food must also increase; and *vice versa*. He, therefore, who leads a sedentary, and, as it respects the body, an indolent life, does not require so much food, as one engaged in active occupation, and it is not necessary that it should be of so nutritious a quality. But the opposite course is in fact pursued by students. Their appetites, at least till they are become the subjects of disease, are not affected; or if so, are excited by delicacies or stimulants, and are indulged to an improper extent. The consequence is, that digestion is impeded; is performed for a while with difficulty and labour, then imperfectly in a greater or less degree, and, at last, almost entirely destroyed. This of course is the case with only a part of the individuals to whom I refer; the constitutions of perhaps a majority, are sufficiently pliable to become accommodated to this manner of life sooner or later; but I apprehend I am correct in saying, that a great proportion of professional students in our vicinity, especially theological students, are affected, at one time or another, by some serious disorder of the digestive organs.

“It is no part of my plan to describe these disorders, except so far as they are connected with affections of the lungs. Yet, so insidious are their approaches, so latent their symptoms, that hemoptysis may be produced as an indirect consequence, long before their existence is even suspected by the individual affected. I say an in-

direct consequence, because I believe the disordered digestion operates by impairing the general powers of the whole system, thus lessening the vital energy of all the organs, and of course rendering them less able to resist the causes of disease. If then there be any predisposition to phthisis, or if the lungs be subjected to extraordinary irritation from excessive exercise or any other cause ; they cannot resist, as in a state of health, but are excited to the actions of disease."

The habits of literary men in general are certainly far from being such as would seem to conduce to a state of health. In the pursuit of distinction they are apt to consider it as a matter of secondary importance, or are at least unwilling to devote that attention to its preservation, which is necessary ; and that blessing, whose loss is most sensibly felt, is least carefully guarded. Of what value to ourselves is extended knowledge or professional fame, if our feelings are deadened and our energies palsied by disease ? What do the means of usefulness avail, if in their acquisition the power of being useful is destroyed ? Men devoted to study, are not necessarily invalids more than those of any other occupation ; yet how few there are who pass through life without suffering more or less from disorders, which may be traced either directly or indirectly to their habits of life. To a certain degree, no doubt, the life of a literary man unavoidably produces a liability to some disordered actions in the system. This is in fact true of the life of civilized man in general. "Considered merely in relation to our physical constitutions, our habits of life in society are artificial and pernicious. The temperature in which we live, our food, our clothing, our hours of rest, our exercise, are all unnatural. As we depart from civilized life we find the quantity of disease becoming regularly less ; delicacy of constitution, susceptibility to disease, are the inheritance of civilized society ; they are the price we pay for that refinement and elevation of moral feeling, that enlargement and expansion of the mind, that intellectual grandeur, which are only the results of social life." This is more particularly the case with men devoted to study. The engrossing nature of mental occupation begets an indisposition to bodily activity, and that exhaustion, which is the consequence of intellectual exertion, rather inclines us to indulge in simple relaxation of the powers which have become fatigued, than to make those physical exertions which alone afford the appropriate relief. We may almost always observe, that hard students are disposed to give themselves up to bodily indolence. The exceptions to this observation are rare ; and although many from a sense of duty refuse to indulge this inclination, yet there are few, who do not

at some period of their lives suffer from it, and learn wisdom only from the sad lessons of experience.

The nature of the complaints produced by the habits of literary men, and their appropriate remedies, are described at some length in this work, although, perhaps, not so fully as might have been desirable. With this part of the subject, however, which is more strictly medical, we have nothing to do, but confine our attention to such remarks as relate to preachers particularly, and to the peculiar circumstances which should be regarded in the prevention of their complaints.

Two things are to be most scrupulously attended to. 1. To guard against that gradual and insidious deterioration of the general health, which their habits of life have such a tendency to produce, and which creates a general liability to be affected by the exciting causes of particular diseases; and 2. to acquire such habits and use such precautions in the exercise of the lungs, as shall give them strength, enable them to go through their necessary labour without fatigue, and put them in a state to resist any tendency to disease, which may be excited by their habits of life or their professional exertions.

"I am convinced," says the writer, "that the evil against which we wish to guard, arises rather from the infrequency and inequality of the exercise of the lungs, than from its essential bad tendency. I have previously stated some reasons for believing that these organs, like all others, are capable of being influenced by habit, and made able to bear by exercise more exertion; and if clergymen could be induced to attend to the formation of such a habit, that they would be no more liable to a pulmonary affection than other men. It should be a first object with one who engages in the clerical profession—especially if he has any of the marks of weak lungs, if he is hereditarily or constitutionally liable to pulmonary complaints, if he is the subject of a disorder of the digestive organs or has a tendency to it—to accustom himself gradually to that kind of exertion which will be required by the duties of his future profession. This is to be attempted by the constant daily practice of loud speaking or reading. This need waste no time, and may be made to answer other good purposes. It will be best to begin gradually, to continue the exertion for a short time at first, to stop always before it becomes fatiguing, but to increase every day until it equal that required for public worship. If this kind of exercise be persevered in, it seems almost certain that all, except those whose lungs are radically infirm, may acquire the habit of going through their professional performances without injury; and as for those who fail, it is far better for them to know at once their incapacity, than to spend the best years of their youth in qualifying themselves for a profession which they must finally relinquish.

“Bodily exercise of any kind, besides its general effect on the system, contributes in particular to strengthen the lungs, by increasing the circulation of blood through them and calling forth a more vigorous performance of their function. Exercise of a violent kind, in one unused to it, produces great efforts of respiration—if carried to excess, pain in the breast, shortness and difficulty of breathing—and it might sometimes possibly prove fatal. But habit soon enables one to bear the same degree of exertion without inconvenience ; and this is to be attributed in some measure to an increased power on the part of the lungs, as well as in the muscular system.”

Now this certainly appears reasonable and probable ; whether the result would be successful upon experiment, it is impossible to decide ; but it is surely an experiment well worth the making. Indeed this subject in general is far more worthy the attention of those who are entering upon the study of theology, than it seems to have been considered. It is not an uncommon impression, that preaching is an employment of dangerous tendency, that those who embrace the profession are to make up their minds to perhaps the sacrifice of life and health in the service of the calling which they have chosen. It is a matter of serious enquiry whether there be good foundation for this opinion ; whether the evils, which are feared, and those which have been suffered, are the direct and necessary consequences of the duties in which ministers of the gospel are engaged, or whether they are the result of circumstances only incidentally connected with these duties. Whether their liability to disease, be any thing more than the general liability of imprudent students, which is directed with particular force to the lungs, by the peculiarity of their professional labours. We are inclined to the belief, that there are no dangers arising from the life and occupation of a clergyman, which could not be obviated by *well-directed* and *timely* attention. We are convinced that much may be, and we know, indeed, of instances in which much has been done, by a resolute and rigid adherence to some judicious system of living, so adapted as to obviate the dangers from which there is reason to fear.

We are no advocates for overstrained caution, we would not have any one cultivate in himself a sensitive timidity with respect to his health, which shall make him shrink from every wind that blows and from every shower that falls. We would not have him live in perpetual anxiety, watching every change in his pulse, and every flush on his cheek, as the harbinger of disease and death. We would have him fortify himself to resist the influence of external causes, not shrink from their operation.

Nothing certainly is to be gained towards enabling a man to perform the duties of a laborious profession, by nursing him and pampering him with delicacies, by shielding him from air and light. This may protract a feeble existence, but it will not restore decaying health, nor preserve that which is already firm.

A minister should lead a life of strict temperance. We do not mean merely that he must abstain from any gross violations of its dictates, any great excesses; it would be an insult, and we are happy to say, an undeserved one, to suppose such a caution necessary. But he must go much farther than this—what is moderation in another man must be excess to him—he should be self-denying and abstemious; particularly where his duties are not of a very active nature, and he spends much of his time in reading and in writing; for in this case the quantity of nourishment demanded by the system is less, and the supply should be diminished in proportion.

But as far as is possible he should lead a life of bodily activity; and upon the whole, this is probably the most important circumstance to be attended to. The importance of much exercise to the preservation of health is manifested in the great advantage which ministers in the country have over those in town and over students of theology in this respect. Few of them, in proportion, are the subjects of disease unless predisposed either constitutionally, or in consequence of their habits before becoming settled in their parishes. It is not always enough that he should take his morning and evening walk, and perform his usual out-of-door business for himself; something more is frequently necessary; he must exercise systematically; and since this is irksome where the mind has not some subject of interest on which to employ itself, it is of service to propose some definite purpose to be accomplished, which will operate as a sufficient motive to the necessary exertion; such might be, in the country, an attention to agricultural pursuits, or to the study of Botany.

We have a few words more to say on the subject of public speaking. We agree with the remark quoted above, in thinking much of the evil to be attributed rather to the inequality and irregularity of the exercise, than to its severity, and that this difficulty can be only remedied by acquiring the habit of regularly reciting or reading aloud for as long a time as that usually occupied in the exercises of the pulpit. With some this expedient would no doubt fail, with some it might, if persisted in, even hasten the evil it was intended to remedy. But this affords no reason for despairing of its efficacy in a majority of instances, and with due precautions we feel satisfied it is rea-

sonable to expect, upon the whole, very favourable consequences. Exercise must be equal and regular and continued. Excessive fatigue on one day, and total indolence the next, is perhaps worse than no exertion at all. Indeed if we would preserve a state of health, all our habits, of whatever kind, should be equal and steady, and not constantly varying with every whim and caprice—our diet, our clothing, our hours and quantity of study and of exercise, our hours of rising and going to rest, should be on an average, after allowing for circumstances, the same. And here we cannot avoid adverting to a circumstance, which we believe calculated to have a most pernicious effect upon the health of preachers; and that is, their allowing the weight of their mental labour to fall upon a particular portion of the week, instead of being equally divided through the whole of it. It is indeed so common as to be almost proverbial, for them to delay the work of preparation for the sabbath to the day and night preceding, which obliges them to an intensity and constancy of application, which scarcely the firmest health could withstand uninjured. The bad consequence is likely to be the greater from the circumstance, that the position of the body in writing is such as to impede the free motion of the lungs. Few men can be occupied for any length of time in this way without some oppression or stricture in the chest, or some slight obstruction of the respiration. And if a preacher goes into the pulpit on the sabbath, after a day, a night, and perhaps a morning also, spent in the labour of composition, with few and short intervals of relaxation, what are we to expect, but that when the labour of speaking is added to the effects of this constrained position, the lungs should be exhausted, irritated, and enfeebled?

We cannot conclude without again earnestly calling the attention of the younger part of the profession particularly to this subject. It is their duty as well as their interest, to take seasonably those precautions, from which they may hope as great a proportion of bodily health as is enjoyed by any class of sedentary men: and in order that they may take them, they should understand the nature of the evils against which they are to guard, and the circumstances to which they owe their origin.

## INTELLIGENCE.

*Society for propagating the Gospel among the Indians and others in North America.*—The anniversary of this society was held in Boston, Nov. 9, 1820, when the Discourse was delivered by Rev. C. Lowell, from Luke xii. 48. "*To whom much is given, of him will much be required.*" The sermon and the annual report have been for some time published, but we have been prevented from laying any account of them before our readers till the present time. Assistance is given, as is well known, by this society to the small settlements of our own country, and instruction sent to the Indians. The following is a brief sketch of their operations the last year:—

*Missions in Maine.*—The Rev. Dr. Porter accomplished his mission of three months at Fryeburg and the vicinity. Mr. Douglas performed his mission of two months at Alfred and Shapleigh. In Alfred his labours have been crowned with unusual success. "I have been," he writes, "greatly encouraged. I have baptized 23 persons; 4 adults and 19 children; 10 persons have united with the church—nine by a public profession and one by letter." Mr. Calef laboured two months in Parsonsfield, Limington, Eppingham, Newfield, and Waterborough. Mr. Adams performed a mission of three months at Vassalborough and the adjoining town of Winslow. He bears a decided testimony in favour of "local missions;" but adds, "not that itinerant missions ought to be abandoned; the sheep and lambs, scattered on the mountains, should not be forgotten. Still I conceive, that local missions, judiciously conducted, promise the most permanent utility." Mr. Sawyer performed the duties assigned him at Brownville and the vicinity. "The prospects, in this section of the country, do, in some respects, look more hopeful than heretofore. As a mean to what has been done we are greatly indebted to your Society." Mr. Parker performed two months' service at Dresden and the vicinity. Mr. Fisher performed one month's service at Sedgwick and the vicinity. Mr. Peet performed one month's service, assigned to him at Norridgewock and the vicinity. It is grateful to learn, that Mr. Nurse, at Ellsworth, has been favoured with such an improved state of health, as to be able to prosecute his labours without interruption, both in the work of the ministry and in the conduct of the school. "In my school," he writes, "things have gone on pleasantly and prosperously. It has been in operation more than eleven

months of the twelve. The number of scholars has varied from 20 to 60. Their attention to study has been pleasing and commendable. The Examining Committee were of opinion, that the school never appeared so well as at the last examination. Those, who believe and realize, that it is not good that the soul should be without knowledge, must, I think, contemplate the operations and influences of this school with some degree of interest. In it upwards of 40 have been qualified to take charge of schools, and have been employed as instructors of youth in this town and in the eastern part of Maine. They have been dispersed from the Penobscot to the St. Croix. With a very few exceptions, they have been very faithful, acceptable and successful. In places of great ignorance, and in the bosom of the wilderness, flourishing schools have sprung up, in which the children have been taught and daily habituated to read the Bible; have been taught to write systematically, to parse the language, the use of figures in common life, and the elements of geography. The mode of instruction practised in our school has been carried into many others; and hundreds, if not thousands of youth have felt the benefit of it.

Mr. Kellogg visited Dennysville, Robbinston, and Perry, and performed service there and at other places, gratuitously; devoting the two missionary months exclusively to Lubec. The church that was erecting in Lubec, was dedicated on the 30th of August; the sermon was preached by Mr. Kellogg. It is the first congregational church in that place. A church, consisting of 11 members, was gathered here by Mr. Kellogg on his former mission. The importance of Lubec, in a religious as well as commercial view; the wise measures adopted by the inhabitants for the promotion of their moral and religious interests; the enlightened zeal with which those measures are carrying forward into effect; and the successful influence of our missionary in this great and sacred enterprise, are amply testified by the communications that have been received. The movers of the subscription to the maintenance of public worship in the newly erected church, observe: "Lubec contains, by actual enumeration, more than 1300 souls. Of this number nearly half are children and persons under age. Though a house of worship has been erected, there is no prospect of a settled ministry unless public spirited individuals will step forward and make a common effort, suited to the emergency of the case and to the greatness of the occasion. A committee of Lubec, in a communication to the Secretary, observe respecting Mr. Kellogg: "His labours and zeal to unite the discordant materials of which our population is composed into one religious society; to lay the

foundation of a permanent establishment for the gospel ministry, to make ready a people prepared to worship God in the beauty of holiness in his sanctuary in this place, have been unremitted, and we believe, without example. We feel greatly indebted for his counsel and advice in projecting and maturing our plans in relation to our ecclesiastical concerns. His labours for the whole time he has been with us have exhibited one uniform effort to promote our spiritual interests; and the result appears in a total change of the aspect of the town with regard to its ecclesiastical prospects and the best hopes of Christians on religious subjects." After a statement of facts, illustrative of the peculiarity of their situation, they conclude by saying: "Under these circumstances the gratuitous and unexpected assistance of the Society for propagating the Gospel in North America has been peculiarly acceptable and grateful to us, and, we believe, has resulted in a remarkable accordance with their views in sending a missionary to this section of the country."

*Missions among the Indians are as follows.*—1. *Moheakunnuk or New Stockbridge Indians.*—The labours of the missionary, Rev. Mr. Sergeant, have been directed, as usual, to the promotion of the best interests, temporal and spiritual, of the remnant of this tribe. Beside stated expositions and discourses on the Lord's day, the missionary has visited and instructed the families, catechized the children and young people, and administered the ordinances of Baptism and the Lord's Supper. On the 10th of September, 1819, he "attended a council of a delegation of the Six Nations, with four from Canada of different tribes; the object of which was, to strengthen each other's hands in the cause of the Christian religion in opposition to paganism, and also to recommend religion to the heathen tribes." The second day of December was observed as a day of Thanksgiving. Governour Brooks' proclamation was read to the Indians in their own language. Mr. Sergeant notes, that "there have been 8 births, 7 deaths, and 7 new comers the year past:" also, that "The Stockbridge Indians have spun and made 20 coverlids and several hundred yards of cloth the year past." [i. e. 1819.]

A later number of the Journal of Mr. S. (from 1 January to 1 July, 1820,) records another attempt for a reformation. Mr. Sergeant having invited all the men of the tribe to meet at the dwelling house of the Chief, "to give them counsel and advice for a more general reformation in their morals;" they met according to appointment, on the 29th of May, when he addressed them in a long speech. They all appeared solemn and attentive; and afterwards voted several resolutions, the purport of which

was:—to be united in promoting regulations for the comfort, happiness and respectability of the tribe; to renew their covenant engagements, signed at the formation of the Moral Society, and to endeavour to support every regulation of it; to endeavour to deny themselves the use of spirituous liquors while cultivating their lands; to desire the neighbouring white people to use their utmost endeavours to put an entire stop to the sale of intoxicating liquor to any of their tribe; to appoint a committee to reprove, admonish, and complain of any white people, who may go about visiting or attending worldly business on Lord's days; and to use their utmost endeavours to promote among themselves all the arts of civilized life, which might, with the divine blessing, render them independent and happy. After which the Chief made the following reply:

“Father;”

“We, your children, thank you for your good counsel. You have plainly told us all the errors of our nation for many years past; wherein our forefathers and we their children, have missed the good path of duty whereby they and we might now have been a rich, great and numerous people, like our brethren the whites. Every word you have said is the truth. We will try to do better for the future, than we have done in our past days, and follow your good advice.”

2. *Indians on Martha's Vineyard; and the Narragansets.*—

Mr. Baylies, whose account of the *Indian schools* to the month of September the last year, as appears by the last Report, left them in a flourishing state, wrote in March, that in their close, his most sanguine expectations were gratified. Beside visiting the schools, it was necessary that he should take a part in the instruction of them. Four women schools have been supported the season past. In all they were taught 34 weeks; add 12 weeks which I taught, make 46 weeks. In my schools I had 132 scholars; 122 were coloured, 11 were married people. I have not the exact number further than I have stated, but I should say, in the above schools there were 150 coloured scholars. These schools are very pleasing to the Indians; and it is my fervent prayer, that they may tend to promote their happiness in time and in eternity.” Specimens of writing from 70 of the Indian scholars, left by Mr. B. with the Secretary, and preserved with the papers of the Society, do great honour to the schools, and furnish good encouragement to their continuance. Mr. Baylies spent 8 sabbaths at Narraganset; the remainder of his time principally on Martha's Vineyard—at Gay Head, Chabaquiddick, Christiantown, and Farmneck; dividing it according to numbers and circumstances. Although there has been no

special attention to religion of late among the Indians here, "yet we are not to conclude," says the missionary, "that they are without thought. I find many serious, pious people among them. Our public worship is not so well attended at all times as I could wish; yet we often have full assemblies. . These poor people, who have experienced so much benefit from the benevolence of the Corporation and Society, rest in humble hopes that they shall not be forgotten in future."———"Rev. Mr. Thaxter has rendered me essential service. Though he is far advanced in years, yet he is never weary in doing good, especially to the Indians, as his frequent visits and great labour of love clearly demonstrate."

The recent grant of the Legislature of \$300 to the Natives at Chabaquiddick, "to build a suitable house for public worship and school," has had a happy effect, and promises great utility. The house is already built and has recently been dedicated.

3. *Senecas and Munsees*.—President Alden has recently performed the service, assigned him the last year. It was chiefly devoted to the Seneca Indians, and to the settlers in their neighbourhood. "The prospect for effectually evangelizing the Senecas is more favourable than at any former time. Since my last mission, in some reservations one third and in others one half of the Indians, comprising the most respectable of the chiefs and of others of the best habits, have come forward and resolved to open their ears to the sound of the gospel. They accordingly are in the constant practice of meeting together with their wives and children, usually in their best robes, on the sabbath. When they have no preacher they spend the sabbath in singing, praying, conversing on the contents of the Bible, so far as in their power, recapitulating the discourse any of them may have heard, and in listening to the exhortations of their chiefs. At Cataraugus the chiefs have even appointed two Indians of talents to instruct their people in the Christian religion; a wonderful fact! My exercises, in various instances, were mingled with the publick prayers of Senecas, who spoke with solemnity, reverence, and great propriety and variety of expression. "The line of demarcation," Mr. Alden observes, "is now distinctly drawn between the Christian and pagan party. The Munsees are with the pagan party, and are much given to intemperance. There is reason, however, to believe, that paganism will shortly lose its advocates, and that those who are wandering in the paths of darkness will be brought to join their brethren of the Christian party." He repeats his testimony to the zealous and successful labours of Mr. Hyde, who is established by the New York Missionary Society as a teacher of re-

ligion among the Senecas at the Buffalo reservation, though he is not as yet a licensed preacher of the gospel. He has nearly completed printing a tract of 100 pages in Seneca and English, comprising select portions of scripture. Mr. James Young teaches a school one mile from Mr. Hyde's, which in the winter is well attended. There is a general disposition among the Christian party, and a goodly number among the pagans also, to have schools multiplied in their villages, and arrangements have been made to this end; so that the next winter the prospect is, that extensive advantages for teaching the rising generation will be offered to these aboriginals in all their principal settlements.

The Report adds, It will be perceived, that, at no period, has the Society been presented with greater encouragement to attend to the instruction of the Natives, than at the present. The single fact, stated by our worthy missionary and superintendant, *That about 150 of them have been taught in our schools the past year*, with evident improvement, is enough to excite a holy zeal, and to justify more vigorous efforts, in behalf of these unhappy people.

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*Mission to the Sandwich Islands.*—No event in the missionary world has occurred more interesting or more worthy of notice than this mission. The accounts recently received have been so widely circulated in various publications, even the newspapers, that we suppose our readers are already sufficiently acquainted with them. We have therefore made no room for them, and forbear all remark until the progress as well as the promise of the enterprize may be known.

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*Pauperism in New-York.*—We have already made a few extracts from the Report of the society for the prevention of pauperism in this city, on the subject of intemperance. It was our design to give an abstract of the remainder of the report; but we confine ourselves to one head, which treats of a subject that at this moment has excited a painful interest in a part of our state, and that is the subject of

*Pardons.*—The frequent granting of pardons, by the executive of the state, contributes to the repetition of crime, and the extension of pauperism. Uncertainty in the execution of the laws, weakens their preventive influence in restraining offences. If it be conceded, that idleness and crime produce pauperism, it must also be conceded, that whatever tends to diminish the efficacy of safeguards to prevent them, goes to favour their existence. That class of persons who condemn all habits of industry—who have lost all sense of moral obligation, and who sustain themselves by committing depredations on the rights of

others, will feel but little dread of criminal prosecutions, if they entertain a well-founded hope of pardon, after trial and conviction. This anticipation has a tendency to render the dissolute and abandoned, a public charge in the penitentiary, bridge-well, or the state prison, by lessening their respect for industry, virtue and the laws, and leading them to the fresh commission of crimes and misdemeanors. Many of the paupers of this city, and hundreds who are in the way to become such, have been the frequent tenants of our different prisons, and the unworthy objects of executive clemency.

During the administration of the late chief magistrate of the state, and also during the existence of the present state administration, pardons have been numerous. And it is matter of regret, that gentlemen highly respectable in the profession of the law, often permit themselves to be retained as advocates to further the application of convicts, for the exercise of the pardoning power. Nor is this all—jurors, after having convicted offenders under the solemnities of an oath, and in the faithful discharge of their duty, sometimes immediately turn round and sign a petition to pardon the felon whom they have condemned—thus abrogating their own solemn acts, and setting the laws at defiance. This practice is not unfrequent, and deserves severe reprehension.

The standing excuse for the practice of pardoning, has long been, that there is not room in the state prison and penitentiary, to hold all the convicts consigned to those places. This is unquestionably true—but does it not argue great neglect in our public authorities, that for want of proper buildings, the end of criminal jurisprudence should be defeated, and vice and pauperism increased? Far better would it be, to abolish those laws which are found in our statute-book, for the punishment of offences, if trials and convictions are thus to be made a mere mockery of justice, because of some glaring incapacity to inflict the penalty incurred by their violation.

Let prisons be so modified, as to admit of solitary punishment; the criminal code so altered, as to prohibit the association of convicts, and their term of confinement made short, but certain. This would give terror to the idea of punishment in prisons; it would reduce the number convicted, destroy the present excuse for pardoning, and do away all the evils of that system."

[Does not this statement suggest a profitable hint in regard to the discipline of our own penitentiary? May it not be a question, whether too frequent pardons have not done something to injure the efficacy of the institution? We have heard it said upon good authority, that many persons would have earnestly

exerted themselves to procure a commutation of punishment for the unhappy young Clarke, could they have been sure that his imprisonment would be for life; but as experience had taught them that a release from perpetual confinement is obtained without very great difficulty, they preferred that the letter of the law should take its course. Should it not be seriously considered whether the most rigid and unyielding administration is not vitally essential to any success in the penitentiary system? Can we hope to effect the prevention of crimes by confinement and labour, except it be absolutely certain that the punishment will be as severe and as long as is threatened?]

*Pauperism in Boston.*—The elaborate report of a Committee upon the subject of pauperism, has lately been acted upon and accepted by the Town of Boston. A plan for employing the poor in agriculture was recommended and adopted.

"It appears, by a report, made by a Committee of the Massachusetts Legislature, at their last session, that the experience, both of England and of Massachusetts, concur in establishing the fact *'that of all modes of maintaining the poor, the most economical, is that of work houses, or houses of industry; in which work is provided for every degree and species of ability in the pauper; and also, that of all modes of employing the labour of the poor, the best, the most healthy and the most certainly profitable is that of agriculture; whereby the poor are enabled always to raise, at least, their own provisions.'*"

In proof of this opinion the committee make a statement respecting the establishments of this kind in Salem and Marblehead.

"The Overseers of the Marblehead Alms House stated, that the expense of the poor of Marblehead, 100 in number, from March 1820, to March 1821, within the Alms House, was only *thirteen hundred, and seventy-five dollars, forty seven cents*; that, every thing considered, the annual expense, within the Alms House did not exceed nine, or ten dollars per head, per year; without allowing credit for one thousand days labour done upon the highways, by that portion of the able bodied tenants of the Alms House, who were capable of this species of labour. All the highway work of Marblehead being done by the poor of their Alms House.

By the printed report of the Overseers of Salem, dated 1st March, 1821, it appears, that since the erection of their Alms House, in 1815, the expenses of the town of Salem, for the support of their poor, have been reduced from \$12,779 21 cents, which it was in 1814, to \$4,296 40 cents, which it was in the year, ending the 1st of March last. The poor, supported out of the Alms House, being included in both estimates.

If from this amount be deducted \$1,090 87 cents, the estimated value of supplies, furnished poor persons, not inhabitants of the Alms House, the whole net expense of the Salem Alms House, for the last year was only *three thousand, two hundred and five dollars, fifty three cents*. The average number of poor being about three hundred and twenty, supported within the Alms House during the year, makes the arithmetical result, of the whole expense, averaged upon the tenants about \$10 per head per annum! 'The same as that of Marblehead.'

We anticipate great benefit to the town, and very great improvement in the moral condition of the poor, especially do we hope something for the reformation of that large class, so finely noticed in the report,—“the poor by reason of vice,” the victims of “indolence, intemperance and sensuality,”—from the adoption of this admirable plan. We once prepared for our journal an article strongly recommending such an experiment; and we have no doubt that if managed with vigour and prudence, it may do more than any thing else to diminish the evils and arrest the progress of pauperism.

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SLAVE TRADE.—*Extract from the Yearly Report of the Society of Friends, in Great Britain, made last November.*—From France vessels “fit out regularly at Havre, Bordeaux, and other ports. Their chains and handcuffs are put on board in boxes, and entered as if they were other articles. The case of the *Rodeur* is very striking: she sailed from — in the early part of last year [1819] for the river Calabar. Having taken in a cargo of slaves, she proceeded with them to Guadaloupe: on the passage, the poor negroes were seized with a violent ophthalmia, (a disease of the eyes) which soon afterwards communicated itself to the crew. The disorder had been increased from the captain's finding himself under the necessity of keeping his captives constantly below, for they were so afflicted by their captivity, that when brought on deck, they took every opportunity of throwing themselves overboard. To deter them, some were hanged, and others shot; but this having no effect, they were obliged to be constantly confined between decks. In process of time, under these cruel circumstances, the ophthalmia spread, and affected every individual on board both of the officers, and crew, except one man, who alone was left capable of steering the ship.

It is remarkable, that while the ship *Rodeur* was on her passage, she passed a Spanish slave ship, called the *St. Leon*, which had left the coast of Africa some little time before her. It appeared, that the crew of this latter vessel had also caught the ophthalmia from their own negroes, and that the complaint

had spread until not even one man of the whole crew could see to steer. In this dreadful state, the crew of the Spanish vessel implored assistance of the crew of the Rodeur, whose voices they heard as the ships approached each other; but the latter had none to lend, so that the St. Leon passed on just where the wind carried her. This vessel has never been heard of since. It is presumed, that both the oppressors and the oppressed perished on the ocean, either by famine, or by finding a watery grave. When the Rodeur arrived at Guadaloupe, thirty-nine negroes who were totally blind were thrown into the sea as being quite useless; those who had lost only one eye, were sold at a very low price. The crew of the Rodeur consisted of twenty-two men, of whom twelve were completely blind; five of the remaining ten were recovered, and the other five each of them lost an eye."

*Boston Fuel Savings Institution.*—The plan of savings banks, which has gone into so wide and happy operation both in England and in this country, has suggested a society on somewhat similar plan for providing fuel for the poor by laying by their summer earnings. We think it promises to be of great utility; and that we may at once express our sense of its merit, and extend as far as possible the knowledge of it, we copy the following from the publication of the society.

"The design of this institution is to furnish a deserving portion of our community with the means of purchasing their own fuel, and afford an opportunity to those who are desirous of saving their money in summer, (when the days are long and the expenses of living are light) to be laid out in the necessary article of wood, against a hard winter."

Deposits of money will be received in as small sums as twenty-five cents, (the aggregate of which, at the credit of any one person shall never exceed the sum of twenty five dollars in any one year,) and certificates, for the amount paid in, will be delivered to the depositors. A record of the names of every purchaser will be kept to guard against the loss or transfer of the certificates. If the person dies who has money in the institution, the wood will be delivered to the widow or children, or the money will be paid over to the legal representative of such holder.

The wood will be purchased in summer, piled on the wharf, and delivered during the winter as it may be called for. Those whose convenience suits them, may receive all their wood at once, while those who rent but one room will take their two or four feet.

Those who take the wood from the wharf themselves will of course save the expense of carting.

Due notice will be given of the cost of the wood, and at what rate, in advance of the amount deposited, it may be drawn for.

Twenty-five cents a week laid by and paid into this institution, will in 34 weeks, say from May to December inclusive, amount to the sum of \$8,50. Supposing the wood to cost \$3<sup>1</sup> per cord, and that it afterwards rises to the price which it has been selling at the past winter, taking into consideration also the difference between wharf and cart measure, it gives a saving of over one half, and will entitle the depositor to draw out 5 loads of wood of 4 feet each, or 2 $\frac{1}{2}$  cords.

A deposit of fifty cents per week is \$17, and together with the advance above stated, will provide ten loads of wood, and will be equal to the necessities of a family, with several in number, through the year.

Thus will a good stock of wood be provided for, almost imperceptibly, at the original cost."

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We find that in our last number the statement respecting the ordination of Mr. Brooks in Hingham was in one particular incorrect. The church did not *vote* that they had no right in the choice of a minister independent of the parish. They silently acted with the parish, without calling a separate meeting for a regular concurrence.

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NOTICE.—"At a meeting of ministers from various parts of the Commonwealth, May 31, 1820, it was

*Voted*, That there be an annual meeting in Election week for mutual improvement in pastoral duty, and the promotion of Christian truth and holiness."

In conformity with this agreement, a meeting will be held the present year at HALF PAST EIGHT o'clock, on the MORNING of *Election day*, at the Vestry of the Rev. Dr. Channing's Church. It is intended to open the meeting precisely at the time appointed. Prayers will be offered, and an Address delivered *on the prevalent defects of liberal ministers*.

It is hoped and requested that our brethren will be general and punctual in their attendance, that the meeting may be made as interesting and profitable as possible.

The Vestry is in Berry street, two doors from the meeting-house in Federal street.

#### NEW PUBLICATIONS.

Prayers, and Religious Meditations, by David Hartley, M.D. First American Edition. Cambridge, pp. 39.

"There is so much of the true spirit of rational and fervent piety in the following prayers, and so little in them which is exclusively applicable to the peculiar circumstances of their author, that it was thought they would be useful and acceptable to those who seek to cultivate a similar temper. The character of Dr. Hartley needs no encomium; but were it necessary, the following prayers and religious meditations bear distinct and strong testimony to its moral and religious excellence."

No Fiction; a Narrative founded on recent and interesting facts First American from the third London Edition. Boston, 2 vols. 12mo.

A Discourse on the *Evidences of Revealed Religion*, Delivered before the University in Cambridge at the Duddiean Lecture. By W. E. Channing.

In this discourse are considered and answered the objections brought against miracles, and several points of the direct evidence for the truth of christianity are stated with great strength, especially that which relates to the character of its Founder.

A Discourse delivered in the West Church, in Boston, Dec. 31, 1820. By C. Lowell.

This discourse contains a concise account of the first settlers of New-England, and a history of the West Church with the character of its ministers. Appended to it are copious notes containing much curious historical illustration.

Sermon at the ordination of Rev. J. Sparks. By W. E. Channing. Seventh Edition. Cambridge.

A Letter to the Editor of the Unitarian Miscellany, in reply to an attack by an anonymous writer in that work, on a late ordination Sermon delivered at Baltimore. By Samuel Miller, author of the Sermon. Baltimore.

This is in reply to an able, animated and severe letter, addressed to Dr. M. upon occasion of a strange libel upon Unitarianism, introduced into his ordination sermon at Baltimore. It is written with skill and moderation; but maintains that nothing but the Calvinistic doctrines of grace is christianity, and consequently that Unitarians are no christians. Besides this the most remarkable thing in the letter is an attempt to prove, that Watts never was a Unitarian, because his hymns and other early publications are Trinitarian. The Dr. does not seem to understand, that it is only asserted his *last* opinions were Unitarian, and that this of course could not change the complexion of his earlier publications. We took occasion to state this matter clearly in one of our late numbers, and shall probably say a few words more.

A Hebrew Grammar, with a copious Syntax and Praxis. By Moses Stuart: Andover.

Unitarian Miscellany, and Christian Monitor, No. 4. for April.

This number contains a very fine article on Dr. Chalmers' character of Sir Isaac Newton. We recommend it to our readers as a masterly exposition, which, taken in connexion with the extracts respecting Newton's theological opinions in this number of the Disciple, must afford the highest satisfaction to reflecting christians.

The Grand Theme of the Christian Preacher. A Sermon at the Ordination of B. B. Wisner, pastor of the Old South Church, Boston. By L. Woods, D.D. Prof. of Ch. Theol. Andover.

The grand theme of the christian preacher, according to this sermon, is the cross of Christ. When this is preached, the sum of the gospel is preached, and when this is neglected the gospel is not preached at all; there is no christianity in any or all the doctrines of religion without this, and of course no efficacy in their preaching. It is something of a defect in the sermon, we think, that it does not any where tell us what this all-important doctrine is; no one would be able to discover from it what the author means by preaching the cross of Christ, and therefore it is impossible to judge whether his statements are right or wrong. Only one thing is clear, that all who do not preach this doctrine according to a right understanding of it, publish another gospel, and "*hinder, or strive to hinder, the salvation of men.*" And yet we are left wholly in the dark as to what this infinitely important doctrine is.

Dispassionate Thoughts on the Subjects and mode of Christian Baptism, in a series of letters. By Jacob Norton, Pastor of the first christian society in Weymouth. Boston. 8vo. pp. 76.

A Pastoral Letter, by the Bishop of the Eastern Diocese. Boston. pp. 68.

An Essay on the Evils of Popular Ignorance. By John Foster, &c. First American edition. Boston. 12mo. pp. 300.

Robert Southey is preparing a History of the Quakers for publication.

#### CORRESPONDENCE.

We have received a long and almost angry "remonstrance" from an unknown friend, to whom we were indebted for the poetical communication in our last number, complaining of the alterations and substitutions which we took the liberty of making in his piece. Perhaps he will see that some of his anger is causeless and his insinuations unkind, if he will consider, that it is our duty to regard, first of all, the character and reputation of our book, and not, as he claims, the feelings of an anonymous correspondent. We may be glad to publish a communication, with certain alterations, which we should decline publishing unless those alterations should be made. If the writer be unknown, we have no alternative but to reject altogether, or change what we think ought to be changed. We do not like the trouble; we would far prefer that the author should do it himself, and where he is known to us we take it to be his right, and consult him accordingly. But when he keeps himself concealed, we take it for granted that he gives his writings entirely to us, to use as we please, and we claim the right to reject, or so to alter, if we think needful, as to suit them to our taste. We never should do this in any case in which the writer had trusted us with his name; and therefore there is no ground for proposing to us the example, which our friend, we must say, has rather unhandsomely and ungenerously done. We say thus much, because our correspondent insists that we should have made public the rules by which we decide on anonymous communications. We are surprised to find it in a single instance necessary, for we thought nothing could be better understood, than, that since authors who conceal their names shrink from all responsibility, and cast it entirely upon us, it is a matter of justice, that we should have the right of so altering, as to be willing to bear the burden. We do not solicit anonymous communications; we do not think them very desirable. It is an arduous and difficult matter to examine and judge of them, and painful oftentimes either to reject or publish them. It has been our happiness, however, until now, to escape the clamour and reproof of irritated authors; and we hope that our friends will save both themselves and us the repetition of the pain by trusting us with their names, that they may be consulted about emendations. We do not pretend to be infallible in taste any more than in theology, and earnestly desire to be saved from bigotry in each. But we certainly will not publish what we believe to be false doctrine, and we will try to correct the faults of the poetry that is sent for insertion. We dare say that our verses may not be very good; they very probably are what our friend is pleased to call them, *funatical and namby pamby*; and very likely our readers may discover which three lines we wrote, by this description. We would find no fault with any one who would make them better; but they at least are capable of being understood, and obscurity was the fault which we attempted to remove by the substitution. As for the correction of grammatical errors, we suppose that is not complained of. We are, however, sorry to have given offence, and regret that we had no private opportunity of replying to that in which our readers have no concern.

THE

# CHRISTIAN DISCIPLE.

NEW SERIES—No. 15.

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*For May and June, 1821.*

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MEMOIR OF THE REVEREND ROBERT WALKER.

[The following Memoir of the Rev. Robert Walker, which presents a most extraordinary picture of frugal worth, and pattern of christian simplicity and industry, is taken from the Notes to Wordsworth's Sonnets on the river Duddon.]

IN the year 1709, Robert Walker was born at Under-crag, in Seathwaite; he was the youngest of twelve children. His eldest brother, who inherited the small family estate, died at Under-crag, aged ninety-four, being twenty-four years older than the subject of this Memoir, who was born of the same mother. Robert was a sickly infant; and, through his boyhood and youth continuing to be of delicate frame and tender health, it was deemed best, according to the country phrase, to *breed him a scholar*; for it was not likely that he would be able to earn a livelihood by bodily labour. At that period few of these Dales were furnished with school-houses; the children being taught to read and write in the chapel; and in the same consecrated building, where he officiated for so many years both as preacher and schoolmaster, he himself received the rudiments of his education. In his youth he became school-master at Lowes-water; not being called upon, probably, in that situation, to teach more than reading, writing, and arithmetic. But, by the assistance of a "Gentleman" in the neighbourhood, he acquired, at leisure hours, a knowledge of the classics, and became qualified for taking holy orders. Upon his ordination, he had the offer of two curacies; the one, Torver, in the vale of Coniston,—the other, Seathwaite, in his native vale. The value of each was the same, viz. five pounds per annum: but the

cure of Seathwaite having a cottage attached to it, as he wished to marry, he chose it in preference. The young person on whom his affections were fixed, though in the condition of a domestic servant, had given promise, by her serious and modest deportment, and by her virtuous dispositions, that she was worthy to become the help-mate of a man entering upon a plan of life such as he had marked out for himself. By her frugality she had stored up a small sum of money, with which they began housekeeping. In 1735 or 1736, he entered upon his curacy; and, nineteen years afterwards, his situation is thus described, in some letters to be found in the Annual Register for 1760, from which the following is extracted:

TO MR. ———.

*“Coniston, July 26, 1754.*

‘SIR,—I was the other day upon a party of pleasure, about five or six miles from this place, where I met with a very striking object, and of a nature not very common. Going into a clergyman’s house (of whom I had frequently heard) I found him sitting at the head of a long square table, such as is commonly used in this country by the lower class of people, dressed in a coarse blue frock, trimmed with black horn buttons; a checked shirt, a leathern strap about his neck for a stock, a coarse apron, and a pair of great wooden-soled shoes, plated with iron to preserve them, (what we call clogs in these parts,) with a child upon his knee eating his breakfast; his wife, and the remainder of his children, were some of them employed in waiting on each other, the rest in teasing and spinning wool, at which trade he is a great proficient; and moreover, when it is made ready for sale, will lay it by sixteen, or thirty-two pounds weight, upon his back, and on foot, seven or eight miles, will carry it to the market, even in the depth of winter. I was not much surprised at all this, as you may possibly be, having heard a great deal of it related before. But I must confess myself astonished with the alacrity and the good humour that appeared both in the clergyman and his wife, and more so, at the sense and ingenuity of the clergyman himself.’ \* \* \*

Then follows a letter, from another person, dated 1755, from which an extract shall be given.

‘By his frugality and good management, he keeps the wolf from the door, as we say; and if he advances a little in the world, it is owing more to his own care, than to any thing else

he has to rely upon. I don't find his inclination is running after further preferment. He is settled among the people, that are happy among themselves; and lives in the greatest unanimity and friendship with them; and, I believe the minister and people are exceedingly satisfied with each other; and indeed how should they be dissatisfied, when they have a person of so much worth and probity for their pastor? A man, who, for his candour and meekness, his sober, chaste, and virtuous conversation, his soundness in principle and practice, is an ornament to his profession, and an honour to the country he is in; and bear with me if I say, the plainness of his dress, the sanctity of his manners, the simplicity of his doctrine, and the vehemence of his expression, have a sort of resemblance to the pure practice of primitive Christianity?

We will now give his own account of himself, to be found in the same place.

*“From the Rev. Robert Walker.*

“SIR,—Yours of the 26th instant was communicated to me by Mr. C——, and I should have returned an immediate answer, but the hand of Providence then lying heavy upon an amiable pledge of conjugal endearment, hath since taken from me a promising girl, which the disconsolate mother too pensively laments the loss of; though we have yet eight living, all healthful, hopeful children, whose names and ages are as follows: Zaccheus, aged almost eighteen years; Elizabeth, sixteen years and ten months; Mary, fifteen; Moses, thirteen years and three months; Sarah, ten years and three months; Mabel, eight years and three months; William Tyson, three years and eight months; and Anne Esther, one year and three months: besides Anne who died two years and six months ago, and was then aged between nine and ten; and Eleanor, who died the 23d inst. January, aged six years and ten months. Zaccheus, the eldest child, is now learning the trade of tanner, and has two years and a half of his apprenticeship to serve. The annual income of my chapel at present, as near as I can compute it, may amount to about £17 10s. of which is paid in cash, viz. £5 from the bounty of Queen Anne, and £5 from W. P. Esq. of P——, out of the annual rents, he being lord of the manor, and £3 from the several inhabitants of L——, settled upon the tenements as a rent-charge; the house and gardens I value at £4 yearly, and not worth more; and, I believe the surplice fees and voluntary contributions, one year with another, may be worth £3; but, as the inhabitants are few in number, and the fees very low, this last-mentioned sum consists merely in free-will offerings.

"I am situated greatly to my satisfaction with regard to the conduct and behaviour of my auditory, who not only live in the happy ignorance of the follies and vices of the age, but in mutual peace and good-will with one another, and are seemingly (I hope really too) sincere Christians, and sound members of the established church, not one dissenter of any denomination being amongst them all. I got to the value of £40 for my wife's fortune, but had no real estate of my own, being the youngest son of twelve children, born of obscure parents; and though my income has been but small, and my family large, yet, by a providential blessing upon my own diligent endeavours, the kindness of friends, and a cheap country to live in, we have always had the necessaries of life. By what I have written (which is a true and exact account to the best of my knowledge) I hope you will not think your favour to me, out of the late worthy Dr Stratford's effects, quite misbestowed, for which I must ever gratefully own myself, Sir, your much obliged and most obedient humble servant,

"R. W., Curate of S——.

"To Mr C., of Lancaster."

About the time when this letter was written, the Bishop of Chester recommended the scheme of joining the curacy of Ulpha to the contiguous one of Seathwaite, and the nomination was offered to Mr. Walker; but an unexpected difficulty arising, Mr. W. in a letter to the Bishop, (a copy of which, in his own beautiful hand-writing, now lies before me,) thus expresses himself: 'If he,' meaning the person in whom the difficulty originated, 'had suggested any such objection before, I should utterly have declined any attempt to the curacy of Ulpha; indeed, I was always apprehensive it might be disagreeable to my auditory at Seathwaite, as they have been always accustomed to double duty, and the inhabitants of Ulpha despair of being able to support a schoolmaster who is not curate there also; which suppressed all thoughts in me of serving them both.' And in a second letter to the Bishop he writes:

'MY LORD—I have the favour of yours of the 1st inst., and am exceedingly obliged on account of the Ulpha affair; if that curacy should lapse into your Lordship's hands, I would beg leave rather to decline than embrace it; for the chapels of Seathwaite and Ulpha annexed together, would be apt to cause a general discontent among the inhabitants of both places; by either thinking themselves slighted, being only served alternately, or neglected in the duty, or attributing it to covetousness in me; all which occasions of murmuring I would willingly avoid.' And in concluding his former letter, he expresses a similar sen-

timent upon the same occasion, 'desiring, if it be possible, however, as much as in me lieth, to live peaceably with all men.'

The year following, the curacy of Seathwaite was again augmented; and to effect this augmentation, fifty pounds had been advanced by himself; and in 1760, lands were purchased with eight hundred pounds. Scanty as was his income, the frequent offer of much better benefices could not tempt Mr W. to quit a situation where he had been so long happy, with a consciousness of being useful. Among his papers I find the following copy of a letter, dated 1775, twenty years after his refusal of the curacy of Ulpha, which will show what exertions had been made for one of his sons.

'MAY IT PLEASE YOUR GRACE,

'Our remote situation here makes it difficult to get the necessary information for transacting business regularly: such is the reason of my giving your Grace the present trouble.

'The bearer (my son) is desirous of offering himself candidate for deacon's orders, at your Grace's ensuing ordination; the first, on the 25th inst. so that his papers could not be transmitted in due time. As he is now fully at age, and I have afforded him education to the utmost of my ability, it would give me great satisfaction (if your Grace would take him, and find him qualified) to have him ordained. His constitution has been tender for some years; he entered the college of Dublin, but his health would not permit him to continue there, or I would have supported him much longer. He has been with me at home above a year, in which time he has gained great strength of body, sufficient, I hope, to enable him for performing the function. Divine Providence, assisted by liberal benefactors, has blest my endeavours, from a small income, to rear a numerous family; and as my time of life renders me now unfit for much future expectancy from this world, I should be glad to see my son settled in a promising way to acquire an honest livelihood for himself. His behaviour, so far in life, has been irreproachable; and I hope he will not degenerate, in principles or practice, from the precepts and pattern of an indulgent parent. Your Grace's favourable reception of this from a distant corner of the diocese, and an obscure hand, will excite filial gratitude, and a due use shall be made of the obligation vouchsafed thereby to your Grace's very dutiful and most obedient son and servant,

'ROBERT WALKER.'

The same man, who was thus liberal in the education of his numerous family, was even munificent in hospitality as a parish priest. Every Sunday were served, upon the long table, at which he has been described sitting with a child upon his knee,

messes of broth, for the refreshment of those of his congregation who came from a distance, and usually took their seats as parts of his own household. It seems scarcely possible that this custom could have commenced before the augmentation of his cure; and, what would to many have been a high price of self-denial, was paid, by the pastor and his family, for this gratification; as the treat could only be provided by dressing at one time the whole, perhaps, of their weekly allowance of fresh animal food; consequently, for a succession of days, the table was covered with cold victuals only. His generosity in old age may be still further illustrated by a little circumstance relating to an orphan grandson, then ten years of age, which I find in a copy of a letter to one of his sons; he requests that half-a-guinea may be left for 'little Robert's pocket-money,' who was then at school; entrusting it to the care of a lady, who, as he says, 'may sometimes frustrate his squandering it away foolishly,' and promising to send him an equal allowance annually for the same purpose. The conclusion of the same letter is so characteristic, that I cannot forbear to transcribe it. 'We,' meaning his wife and himself, 'are in our wonted state of health, allowing for the hasty strides of old age knocking daily at our door, and threateningly telling us, we are not only mortal, but must expect ere long to take our leave of our ancient cottage, and lie down in our last dormitory. Pray pardon my neglect to answer yours: let us hear sooner from you, to augment the mirth of the Christmas holidays. Wishing you all the pleasures of the approaching season, I am, dear son, with lasting sincerity, yours affectionately,

ROBERT WALKER.'

He loved old customs and usages, and in some instances stuck to them to his own loss; for, having had a sum of money lodged in the hands of a neighbouring tradesman, when long course of time had raised the rate of interest, and more was offered, he refused to accept it; an act not difficult to one, who, while he was drawing seventeen pounds a-year from his curacy, declined, as we have seen, to add the profits of another small benefice to his own, lest he should be suspected of cupidity.—From this vice he was utterly free; he made no charge for teaching school; such as could afford to pay, gave him what they pleased. When very young, having kept a diary of his expences, however trifling, the large amount, at the end of the year, surprised him; and from that time the rule of his life was to be economical, not avaricious. At his decease he left behind him no less a sum than £2000, and such a sense of his various excellencies was prevalent in the country, that the epithet of WONDERFUL is to this day attached to his name.

There is in the above sketch something so extraordinary as to require further *explanatory* details.—And to begin with his industry ; eight hours in each day, during five days in the week, and half of Saturday, except when the labours of husbandry were urgent, he was occupied in teaching. His seat was within the rails of the altar ; the communion table was his desk ; and, like Shenstone's school-mistress, the master employed himself at the spinning-wheel, while the children were repeating their lessons by his side. Every evening, after school hours, if not more profitably engaged, he continued the same kind of labour, exchanging, for the benefit of exercise, the small wheel, at which he had sate, for the large one on which wool is spun, the spinner stepping to and fro.—Thus, was the wheel constantly in readiness to prevent the waste of a moment's time. Nor was his industry with the pen, when occasion called for it, less eager. Entrusted with extensive management of public and private affairs, he acted in his rustic neighbourhood, as scrivener, writing out petitions, deeds of conveyance, wills, covenants, &c. with pecuniary gain to himself, and to the great benefit of his employers. These labours (at all times considerable) at one period of the year, viz. between Christmas and Candlemas, when money transactions are settled in this country, were often so intense, that he passed great part of the night, and sometimes whole nights, at his desk. His garden also was tilled by his own hand ; he had a right of pasturage upon the mountains for a few sheep and a couple of cows, which required his attendance ; with this pastoral occupation, he joined the labours of husbandry upon a small scale, renting two or three acres in addition to his own less than one acre of glebe ; and the humblest drudgery which the cultivation of these fields required was performed by himself.

He also assisted his neighbours in hay-making, and shearing their flocks, and in the performance of this latter service he was eminently dexterous. They, in their turn, complimented him with a present of a hay-cock or a fleece ; less as a recompence for this particular service than as a general acknowledgment. The Sabbath was in a strict sense kept holy ; the Sunday evenings being devoted to reading the Scripture and family prayer. The principal festivals appointed by the Church were also duly observed ; but through every other day in the week, through every week in the year, he was incessantly occupied in work of hand or mind ; not allowing a moment for recreation, except upon a Saturday afternoon, when he indulged himself with a newspaper, or sometimes with a magazine. The frugality and temperance established in his house were as admirable

as the industry. Nothing to which the name of luxury could be given was there known; in the latter part of his life, indeed, when tea had been brought into almost general use, it was provided for visitors, and for such of his own family as returned occasionally to his roof, and had been accustomed to this refreshment elsewhere; but neither he nor his wife ever partook of it. The raiment worn by his family was comely and decent, but as simple as their diet; the home-spun materials were made up into apparel by their own hands. At the time of the decease of this thrifty pair, their cottage contained a large store of webs of woollen and linen cloth, woven from thread of their own spinning. And it is remarkable, that the pew in the chapel in which the family used to sit, remained a few years ago neatly lined with woollen cloth spun by the pastor's own hands. It is the only pew in the chapel so distinguished; and I know of no other instance of his conformity to the delicate accommodations of modern times. The fuel of the house, like that of their neighbours, consisted of peat, procured from the mosses by their own labour. The lights by which in the winter evenings their work was performed, were of their own manufacture, such as still continue to be used in these cottages; they are made of the pith of rushes dipped in any unctuous substance that the house affords. *White* candles, as tallow candles are here called, were reserved to honour the Christmas festivals, and were perhaps produced upon no other occasions. Once a month, during the proper season, a sheep was drawn from their small mountain flock, and killed for the use of the family; and a cow, towards the close of the year, was salted and dried, for winter provision: the hide was tanned to furnish them with shoes.—By these various resources, this venerable clergyman reared a numerous family, not only preserving them, as he affectingly says, ‘from wanting the necessaries of life;’ but afforded them an unstinted education, and the means of raising themselves in society.

It might have been concluded that no one could thus, as it were, have converted his body into a machine of industry for the humblest uses, and kept his thoughts so frequently bent upon secular concerns, without grievous injury to the more precious parts of his nature. How could the powers of intellect thrive, or its graces be displayed, in the midst of circumstances apparently so unfavourable, and where, to the direct cultivation of the mind, so small a portion of time was allotted? But, in this extraordinary man, things in their nature adverse were reconciled; his conversation was remarkable, not only for being chaste and pure, but for the degree in which it was fervent and eloquent; his written style was correct, simple, and animated.

Nor did his *affections* suffer more than his intellect ; he was tenderly alive to all the duties of his pastoral office : The poor and needy “ he never sent empty away.”—The stranger was fed and refreshed in passing that unfrequented vale,—the sick were visited : the feelings of humanity found further exercise among the distresses and embarrassments in the worldly estate of his neighbours, with which his talents for business made him acquainted ; and the disinterestedness, impartiality, and uprightness which he maintained in the management of all affairs confided to him, were virtues seldom separated in his conscience from religious obligations. Nor could such conduct fail to remind those who witnessed it of a spirit nobler than law or custom ; they felt convictions, which but for such intercourse, could not have been afforded, that, as in the practice of their pastor there was no guile, so in his faith there was nothing hollow ; and we are warranted in believing, that, upon these occasions, selfishness, obstinacy, and discord, would often give way before the breathings of his good-will and saintly integrity. It may be presumed also, while his humble congregation were listening to the moral precepts which he delivered from the pulpit, and to the Christian exhortation that they should love their neighbour as themselves, and do as they would be done unto ; that peculiar efficacy was given to the preacher’s labours by recollections in the minds of his congregation, that they were called upon to do no more than his own actions were daily setting before their eyes.

The afternoon service in the chapel was less numerously attended than that of the morning, but by a more serious auditory ; the lessons on those occasions, were accompanied by Burkitt’s Commentaries. These lessons he read with impassioned emphasis, frequently drawing tears from his hearers, and leaving a lasting impression upon their minds. His devotional feelings and the powers of his own mind were further exercised, along with his family, in perusing the Scriptures ; not only on the Sunday evenings, but on every other evening, while the rest of the household were at work, some one of the children, and in her turn the servant, for the sake of practice in reading, or for instruction, read the Bible aloud ; and in this manner the whole was repeatedly gone through. That no common importance was attached to the observance of religious ordinances by his family, appears from the following memorandum of one of his descendants, which I am tempted to insert at length as it is characteristic and somewhat curious. “ There is a small chapel, in the county palatine of Lancaster, where a certain clergyman has regularly officiated above sixty years, and a few months ago administered the sacrament of the Lord’s Supper in the same, to

a decent number of devout communicants. After the clergyman had received himself, the first company who approached the altar, and kneeled down to be partakers of the sacred elements, consisted of the parson's wife, to whom he had been married upwards of sixty years; one son and his wife, four daughters, each with her husband; whose ages all added together amount to above 714 years. The several and respective distances from the place of their different abodes to the chapel where they all communicated, will measure more than 1000 English miles. Though the narration will appear surprising, it is without doubt a fact, that the same persons, exactly four years before, met at the same place, and all joined in performance of the same venerable duty."

He was indeed most zealously attached to the doctrine and frame of the Established Church. We have seen him congratulating himself, that he had no dissenters in his cure of any denomination. Some allowance must be made for the state of opinion when his first religious impressions were received, before the reader will acquit him of bigotry, when I mention, that, at the time of the augmentation of the cure, he refused to invest part of the money in the purchase of an estate offered to him upon advantageous terms, because the proprietor was a Quaker;—whether from scrupulous apprehension that a blessing would not attend a contract framed for the benefit of the church between persons not in religious sympathy with each other; or, as a seeker of peace, he was afraid of the uncomplying disposition which at one time was too frequently conspicuous in that sect. Of this an instance had fallen under his own notice—for while he taught a school at Loweswater, certain persons of that denomination had refused to pay, or be distrained upon, for the accustomed annual interest due from them, among others, under the title of church stock; a great hardship upon the incumbent, for the curacy of Loweswater was then scarcely less poor than that of Leathwaite. To what degree this prejudice of his was blameable need not to be determined; certain it is, that he was not only desirous, as he himself says, to live in peace, but in love, with all men. He was placable, and charitable in his judgments; and however correct in conduct and rigorous to himself, he was ever ready to forgive the trespasses of others, and to soften the censure that was cast upon their frailties. It would be unpardonable to omit that, in the maintenance of his virtues, he received due support from the partner of his long life. She was equally strict in attending to her share of their joint cares, nor less diligent in her appropriate occupations. A person who had been some time their servant in the latter part of their lives, con-

cluded the panegyric of her mistress by saying to me, "she was no less excellent than her husband; she was good to the poor, she was good to every thing." He survived for a short time this virtuous companion. When she died, he ordered that her body should be borne to the grave by three of her daughters and one grand-daughter; and when the corpse was lifted from the threshold, he insisted on lending his aid, and feeling about, for he was then almost blind, took hold of a napkin fixed to the coffin, and, as a bearer of the body, entered the Chapel, a few steps from the lowly Parsonage.

What a contrast does the life of this obscurely-seated, and, in point of worldly wealth, poorly repaid Churchman, present to that of a Cardinal Wolsey!

O 'tis a burthen, Cromwell, 'tis a burthen  
Too heavy for a man who hopes for heaven!

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### HERDER'S LETTERS.

[Translated from the German.]

#### LETTER V.

Of Jacob's blessing on his sons. Its portraying of their characters under the figures of animals. Judah's blessing. The looking forward of the dying patriarch to the land of promise.

You remind me again that I was to give you a more particular illustration of remarkable poetical passages in these most ancient books: before we go any further then, let the present letter be devoted to that object.

Jacob's prophecy over his sons\* is not properly a song; such for example as the song of Lamech, of Moses, of Deborah, of David: by comparing the song of Moses which he taught the people, with the blessing which he pronounced on them, you will easily perceive the difference. It is a high view, a heroic prediction in a parabolic, figurative style; but no more a song than the prophecy of the angel over Ishmael, or of Isaac over Jacob. Where warlike nations would have sung of heroes and triumphs, this pastoral people recited in measured tones the lofty declarations and prophecies of their expiring forefathers.

The bud of Jacob's blessing, its first flush, and as it were the prototype in the soul of the prophetic old man, is the thought of

\* Genesis xlix.

the land which was promised to his fathers, and which he divides among his children according to the traits of their characters, or the pursuits of their lives. We see this plainly with regard to Reuben, Simeon, Levi and Joseph, because we know more of their history : it is obviously the same too with the rest, and with Judah especially. He was a noble lion, and his tribe was to maintain that character. Issachar was doubtless a lover of quietness and the fields : Dan's was a mind full of crafty stratagems : Gad allowed himself to be assailed, but then roused himself and grew valiant : Asher was probably fond of sumptuous delicacies ; and Naphthali was the beautiful turpentine tree, with its noble top.\* A view of this kind is entirely appropriate to these shepherd times ; and especially to the observant glance of the father, who had witnessed the conduct of his sons for almost a century, and had been impressed by it all with deep traces of grief and joy. The prophetic spirit of Jehovah kindled in these lines : his sons stood living before him, and the future history of their descendants in the promised land seemed also present and distinct. I see Reuben standing abashed there, a man of might and excellency ; but he had cast off the crown of his preeminence ; crownless he appears, and obtains not the heritage of the first-born. Fierce of eye and with suppressed and hidden passions, I discern Simeon and Levi ; their bloody deed is in the sight of the parent ; and for the sake of security they are divided. There appears the kingly lion Judah, Issachar looking tranquilly about him, the subtle Dan, the brave Gad, Naphthali the beautiful and tender terebinth, and he, with all his father's strength and all his mother's attractions, Joseph. The happy issue of his trials is seen upon him, his head is encircled with the diadem of Egypt, he stands as a prince among his brethren even as to his future inheritance. Taking with us this perfectly natural interpretation, it cannot be told how every word, every allusion of Jacob becomes a striking truth ; † while else all is distant and loses itself in prophetic obscurity. The fruitfulness of Joseph, his wealth, his renown in the presence and in the midst of strangers,—by what image could they be more beautifully represented, than by that of a branch from the vine stock of his amiable mother ? She travailed late and but twice ; but in Joseph alone

\* See Dr. Harris's *Nat. History of the Bible*. p. 310.

† In the second part of the *Spirit of the Hebrew Poetry*, I have treated separately of the local circumstances of the land, which Jacob destined for his sons, and illustrated the patriarch's blessing as a geographical description of Canaan : here I confine myself to the characteristic descriptions of those sons.

she bore many, and still in the sons of Joseph her stem flourishes proudly. All the hostility of his brethren—which the old father, since Joseph forgave them, indulgently compares to an open and drawn conflict,—has only made him great; every adverse fortune has given him new means and powers. Could Jacob describe more beautifully the first officer of Egypt, who had attained such eminence in political wisdom, than under the figure of a dexterous archer? Could he extol him more worthily than by comparing him to that man, who wrestled with God, and conquered his blessing? It was the blessing of that man's God, which helped him; the blessing of the God of his ancestors will it be, which bestows upon him the blessings vouchsafed to his people. Overflowing with thankfulness the spirit of the dying patriarch flies forth over mountain and deep, from the unholy plains of Egypt to higher and higher hills, till it rests on the everlasting heights, and twines, out of all that is beautiful in nature, a garland for the distinguished among his brethren.—It is the same with what is said of the rest of the brothers: the representation of each of them in the form of an animal or of a tree, is natural, striking, and in every instance—even in that of Issachar—noble. What Lessing has remarked of the fables of *Æsop* is applicable to all kinds of symbolical language: figures of animals best describe the character, the disposition, the distinguishing qualities of every individual. Where could such figures, then, be more appropriately employed than in this great and perpetual register of the fortune of generations to come! Judah as a lion, Dan as a serpent, Benjamin as a wolf, Issachar as a peaceable, unconcerned beast of burthen, looking quietly round, are better painted than they could have been with any parade of words; for words are for the most part but fading flowers of the season, with which they change both in form and signification: the character of animals remains the same, and the style of description which is founded on it corresponds entirely with the language, the scenes and employments of the herdsman and patriarch. He had no images of comparison in his mind, no other words at his tongue: his blessing is a testament in pictured characters.

Take the example of the lion Judah: I will confine myself at present to the imagery of his benediction. It is the will of Jacob that Judah should be the most honoured among his brethren, their leader, a prince in the midst of them, and the conqueror of all assailants. He expresses this by the figure of a kingly lion, who goes up proudly from the prey, and crouching in haughty repose is conscious that none will dare to rouse him. Or without a simile: Judah shall take the place of the first-born, and the sceptre of patriarchal command shall not drop from his hands

till he shall render all peaceful, and to him the people or tribes shall cordially unite themselves, and hold firmly of his side.\* He takes possession of the land, (v. 11.) dismounts from his beast, and finds himself in so fertile a country that he can tie his ass to the choicest wine twigs, wash his garments in wine, and blanch his teeth with milk. Through the whole, it seems, the champion, the king, the proud but yet amiable victor stands before the eyes of the old man in the person of his son. He sees his noble port, the sparkling eyes, the milk white teeth; he sees him worthy to be the future leader of his brethren, blessings flowing from his lips, and heroism flashing from his eyes. He celebrates him with all these traits: in short, here is the magnificent, the royal blessing:

JUDAH thou!

Thee shall thy brethren *praise*!

Thy hand shall be on the neck of thine enemies:

They bow themselves before thee—thy father's sons.

A young lion is Judah;

From the prey, my son, hast thou gone up.

\* Whatever meaning is given to the word שלה, (Shiloh) the parallelism of the passage demands that it should mean something, which answers to the obedience, the voluntary subjection of the nations; or else to the peaceable union of the tribes under Judah: and now you may choose for yourself whether you will have it,

A RULER, a Schoetgen conjectures, or A PACIFICATOR, according to the common explanation, or TILL HE HAS WON THE SPOIL, from the Arabic, which yet is hardly conformable to the parallelism just alluded to; or, according to the reading of the Vulgate,

MISSION, EMBASSY, which should come to ask for peace, and to bring presents: (Micah, i. 14. 1 Kings, ix. 16.) or, according to the old division of the word, which Cocceius and Poole adopted and several later writers have favoured, *Shi-lo*,

TILL MEN BRING HIM GIFTS; though such a division is on several accounts objectionable: or you may have the word mean

PEACE, SECURITY, PROSPERITY, as the following verse describes it:—it is not necessary to my purpose to decide between these. Let it be security, peace, spoil, dominion, gifts, or whatever belongs to Judah as the hero: the subjection of the people follows, and the description becomes complete.

*Author's note.*

This is a very scanty list of the interpretations that have been put upon this much tormented word; but it is not perhaps worth while to fill it. Herder, in his spirit of the Hebrew poetry, translates—*settled peace*: and this, or something like it, we are persuaded is the true meaning of the term. Dr. Geddes renders it "*peaceful prosperity*," which may seem still better.

He coucheth, he layeth himself down, as a lion,  
As a mighty lion :—who shall rouse him up ?

Never will the sceptre cease from Judah,  
Never the staff of command fail from his march,  
Until there come—שלח,  
And nations cheerfully submit to him.

Then bindeth he his foal to the vine,  
To the choice branches his ass's colt ;  
And washeth his garments in wine,  
His vesture in the blood of grapes.  
His eyes glow with wine,  
His teeth shine with milk.

Would you read the finest commentary on the words, read Isaiah. He was himself of Judah, a regal prophet. He represents his Messiah, the son of David, in all the majesty of his ancestor and progenitor, as a king, as a lion, as a conqueror, as a peaceful prince, as triumphant in red apparel “like the garments of him that treadeth the wine-press,” yet with the gentle speech of pure innocence and mildness. The whole manner of Isaiah lies as it were in these images.—A royal lion in prophecy and language, David, the first and most powerful king out of Judah was so in exploits : the Messiah, as the greatest son of Judah, is so here as the Ideal.

But I am dwelling almost too long on this first part of the illustration of Jacob's blessing from the characters of his sons : I come to the second reflection which I have to add,—how wholly the spirit of the dying father hovers over the land of promise, after which even his bones are languishing. There, far off, he builds habitations for his sons, and bestows on them what each of their hearts would desire :—on Judah a land full of wine and milk, and the sceptre among his brethren ; on Zebulun the sea-coast, a secure haven for shipping and commerce : Issachar's is a quiet rural prospect ; Dan, as his name imports, is to judge his people ; and Gad to pursue his foes. So it is with the rest. We do not find that each prediction was perfectly fulfilled, because the country was not occupied and divided exactly according to the idea of Jacob and Moses : in general, however, it is undeniable, that Israel took possession of its inheritance in the land of promise according to the model of this prophetic arrangement. Where such coincidence fails to appear, we must not be seeking for mysteries, but acknowledge that we are not acquainted in every little particular with the Hebrew history. The case is here as with that piece of land in the coun-

try of the Amorites, which Jacob especially assigns to Joseph, (Genes. xlviii. 22.) or as it is with the father of Melchisedec.\* They are only in this sense mysteries, that we know nothing about them ; that among the fragments of these primitive times no historical account of them has been transmitted. We have only to thank God for what we possess ; and the best thanks is a good understanding of it. More in my next of the blessing of Moses, the song of Deborah, and other songs. Farewell.

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#### ON REVIVALS OF RELIGION.

WE occasionally hear much of *revivals of religion*,—or, as they are sometimes also called, *reformations*. And if, by a revival of religion, is meant a reformation from a thoughtless and stupid life, to a life of serious consideration and earnestness in duty, from selfishness to benevolence, from worldly mindedness to a solemn regard to the concerns of eternity, and from vicious dispositions and habits to those of christian piety and virtue, there is no intelligence that can be so important, or that should be so interesting. The advancement of the objects of our religion, is the advancement of the everlasting improvement and happiness of those who receive and obey it. Surely, therefore, it should fill our hearts with pious gratitude and joy, to learn that any have been recovered from the snares of temptation, and the bondage of depraved passions ; and brought to the liberty, and life, and hopes of the gospel. The genuine repentance of a single sinner gives joy even to the angels in heaven ; and will it not also rejoice our hearts, in proportion as we have the temper and affections of angels ?

\* The author of the Epistle to the Hebrews (vii. 3.) describes Melchisedec as “ without father, without mother, without descent, &c.” He means nothing more than that the descent of that prince was not recorded, as nothing is known of him but the single incident related Genesis xiv. This omission seemed remarkable, because Moses and indeed all the Eastern writers were so fond of genealogies, and rarely omitted distinguishing the persons of whom they spoke by recounting the name of their several fathers at least. Of this custom the scriptures every where afford continual examples.—Shilo even speaks of Sarah as without mother, and not a partaker of female extraction, *ἡμεῖς γυνεὺς ἀνδροχόας*, because only the name of her father Terah is mentioned, and we are but informed who her mother was not. Gen. xx. 12.

There is nothing so desirable, nothing for which we ought so earnestly to pray, as for a revival of religion ;—an actual reformation among men. But before we pray for it, we ought distinctly to understand what it is that we ask of God. Mistaken notions I think, have prevailed on this subject ; and either from aversion to the view of religion, in which these mistakes have originated, or from dread of their consequences, the very terms, a revival of religion, have become suspicious. Let us then attempt to form as clear and just conceptions as we can of religion ; and comparing our hearts and characters with its principles and objects, inquire whether a faithful application of its principles, and exercise of its duties, could not produce effects on our hearts and conduct, to be fairly accounted a revival of religion.

First, then, What is religion ?

It has been defined to be, “virtue, founded upon reverence of God, and expectation of future rewards and punishments.” It is derived from a word that signifies “to bind fast ;”<sup>\*</sup> and it properly signifies, *that sense of obligation to God, which binds the heart and will to his service.* To be religious therefore, is to have this sense of obligation to God. And that only is a religious feeling, or disposition, or affection, which is thus excited in us ; that only is a religious action, or course of conduct, to which we are prompted by this sense of obligation to God. There is however a right, and a wrong sense of obligation to God ; and there are just and unjust views of the nature of God, and of his service. There are therefore proportionally just and unjust views of religion, even among those who profess to feel, and are accustomed to appeal to, this sense of obligation. We know, for example, how unjust were those views of religion, under the influence of which Paul persecuted and wasted the christian church. Yet so far was Paul right, that he acted from a strong sense of obligation to God. He verily thought that he was doing God service. His mistake was, in his views of the service of God. And the great change in Paul’s heart and conduct in becoming a christian, is to be ascribed to the change he obtained in his views of the temper and duties God requires of those who would serve him here, and enjoy him hereafter. In answering the question, what is religion ? It is therefore of the last importance to conceive rightly of the service of God. The example of Paul, before his conversion, is not a solitary one, of a strong sense of obligation to God, impelling to a remorseless violation even of some of the plainest expressions of God’s will.

<sup>\*</sup> Religo.

What then is the service of God ? Or, what does God require of us, as the conditions of his present favour, and his final acceptance ? This is the great inquiry, in answering which, the christian world has been divided into so many sects, and the seamless coat of Christ has been rent into a thousand unseemly fragments. Great numbers of creeds are formed, in open hostility to each other, and all claiming the sanction of God's word for all their unintelligible, and for all their contradictory expressions and articles. Ask a Roman catholic, what is christianity, and what are the conditions of the final favour of God ; and he will refer you to the authority, and worship of his church. Propose the inquiry to a protestant, and all the articles of the creed adopted by his church will be arrayed before you. He will perhaps shut out from hope all who are not elected by the sovereign pleasure of God, even without any foresight of their faith or good works. He will tell you, that all mankind were, for Adam's sin, doomed to eternal torment ; that some, however, by God's election, are to be saved ; that Christ died to satisfy the divine justice in their salvation ; and that it is by an almighty and irresistible grace, that God calls, sanctifies and saves those, whom he has thus elected to eternal life. He will tell you that man, by nature, is not only incapable of God's service, or of doing his will, but that he is born an enemy of God, and with a heart at enmity with all goodness ; that even before an infant has done any evil, he may be condemned to everlasting burnings ; that an unrenewed man is incapable of doing any thing to obtain a renewal of his heart ; and that his very prayers and endeavours to please God, while yet he is not thus sanctified, are sin. But because we sometimes see religious zeal running out into these excesses, and because some of its primary principles, as we think, are in direct opposition to those of the gospel, it would be very unjust to infer, that there are not many who adopt these very sentiments, of a truly christian temper and life. Their christian affections and conduct however are derived, not from these peculiarities of their faith, but from the influence of the word and will of God upon them ; of that very word and will of God, which are equally acknowledged by many who widely differ from them, as by themselves. They are mistaken, as we think, in several of their views of the character and service of God ; and it is particularly in their erroneous conceptions of God, of the nature and condition of man in this world, and of the design of the coming and of the death of our Lord, that the excitements of passion originate, which are mistaken for revivals of religion. And it is through the influence of these mistaken views of religion, that *terror* is employed as the great agent, for accomplishing the purposes of the gospel.

But would you understand, what indeed is christianity, and what are the conditions of the present, and the eternal acceptance of God ; inquire not at Calvin, nor Arminius, nor at the leader of any sect, nor at any sectarian. The word by which we are to be judged in the last day, is the word that Christ has spoken to us. Let him then be our only master, and his word our only guide. To the gospel let us bring the inquiries, what doth the Lord our God require of us ? and, what must we do to be saved ? and wherein must the work of religion be revived ? Let us bring home its instructions to our hearts ; and very much am I mistaken, if they will not convict us of much evil, of great prevailing vices ; of great cause of humiliation before God ; and will enjoin upon us a reformation, which however it might be scoffed at by enthusiasts who decry good works, would be indeed and in truth a most important and happy revival of religion.

I ask again therefore, what is the service of God ? Hear the answer of our blessed Saviour. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment.* And who is prepared to say I have kept this commandment ? Let us consider what is necessarily implied in it ; and ingenuously inquire, if our hearts were under the uncontrolled influence of this single command, whether the most important and salutary changes would not be produced in our affections and tempers, our character and happiness.

The love of God is the main spring of all the duties of the christian life. We attribute to God's love to us, our existence and capacities ; all that makes this life a blessing ; all that Christ has done for us ; and all for which we hope in heaven. The love we owe to God therefore, necessarily implies that love of Christ, and that humble, grateful and affectionate acceptance of him, to which we are called by our religion. It implies a constant regard to the presence, attention to the providence, and submission to the will of God. It implies not alone the obligation of prayer, but that love of communion with God, and that strong sense of the privilege and honor of intercourse with him, which will make it indispensable to our happiness. It implies the highest estimation of the opportunities we have as christians, to worship him daily in secret, and in our families ; and to join with those who meet for his worship on the Sabbath. It implies habitual gratitude for his benefits, and an unreserved trust in the wisdom and goodness of all his appointments. I might even say, that the love of God implies universal obedience ; for our religion makes it the first principle of all obligation ; the life giving principle of every personal and social virtue, as well as of

every office of devotion. But let us consider it alone as the beginning and source of the duties we owe immediately to God, and to Christ; and let the appeal be made to conscience, what changes would be produced in our hearts and conduct towards God and Christ, by an entire obedience to this single commandment.

If you have this love of God, you delight to think of him, and to feel his presence. But how often do you think of him, and with what emotions? Does the thought of God excite reverence, gratitude, reliance, and a supreme desire of his favour? Do you detain the thought, and cherish it, and rejoice that you have an almighty, an infinitely wise and beneficent Father, to whom you can express all your wants; and in whose service is the present protection, and the eternal security of all, who thoroughly love, and faithfully obey him? Let conscience speak, and let it be heard. You are not, perhaps, wholly unobservant of his presence and providence. But how often do you think of them, and with what emotions? From a consciousness of God's presence, do you feel half that restraint from evil, or half that excitement to duty, which you feel in the presence of an earthly superior? It may be that we are accustomed also to private, and to family prayer. But are ours the prayers of hearts filled with the love of God? Do we feel this great principle of our religion extending its holy influence over our affections and wills, fastening our hearts upon God as the end of desire, and bringing the whole soul to a willing and chosen subjection to his disposal?

Whence is the thoughtless levity of conversation that so much prevails; the irreverent and profane use of the name of God, and of Christ? Whence is it that the Sabbath is by some appropriated, almost equally as other days, to worldly concerns; that the neglect of public worship is justified, even by the most trivial excuses; that the obligations of baptism and the Lord's Supper are so feebly felt, and so easily disregarded? Whence is it that, by some, not one hour of the week is given to God's word; and that it is read by those of us who profess to make it our rule of life, with such infrequency, and with so little sensibility? All these inquiries we may answer in one word. It is because of the *coldness* of our love of God. The strength of our affections is given to the objects of our worldly passions. We are trusting that God will accept us in an observance of the forms, even while we are destitute of the spirit, of religion. Or we are relying on his mercy, almost without even an external compliance with the conditions on which it is offered. Suppose then that the love of God should become the first, and all pervading principle of our hearts. There would not then be

an individual, whose secret prayers would not daily rise as sweet incense to heaven. There would not be a house, in which the morning and evening sacrifice of family prayer would not be offered. And how fervent and pure would be these devotions ; and how much of the spirit of heaven would they excite and exercise in the hearts that presented them ! If God were so loved by us, with what joy would the Sabbath be hailed by every one ? How precious would be its hours at home, for self examination, for private devotion, for reading the scriptures, and for the instruction of our children ? And how would the church be thronged with happy worshippers, all prepared with their whole souls to engage in its services ? Nor would one believer in our religion refuse to profess his faith, and to cherish the hopes of Christianity at the table of the Lord. And then, if the happy spirits above witness the transactions of men, with what holy joy would they bend their eyes on the seasons of our communion ? Here would be every one who is of an age to understand his christian obligations ; every heart would be an abode of the spirit of God ; every prayer would rise with acceptance ; and all would go away justified and blessed. Yes, in the exaltation and strength which this single principle would give to our piety, and in the holy influence it would exert over every emotion and desire of our hearts, it would produce among us a most glorious and happy revival of religion. And does not a consideration of what we should thus be, and a conviction of what we are, not only suggest, but most forcibly bring before the mind, causes of deep humiliation, and excitements to godly sorrow ? We should be humbled in the feeling, that we have no more of the love of God in us ; we should pray, that his love may shed abroad in our hearts by the holy spirit, that we may be excited to all those offices of piety here, which are so essential to our qualification for the service and enjoyment of him hereafter.

But these offices of piety are but a part of duty. The service of God equally comprehends every personal and social virtue. The second commandment, *Thou shalt love thy neighbour as thyself*, is of like authority and obligation, as the first. We shall be as certainly judged by the precepts which require self-knowledge, the cultivation of our understandings, self-government and discretion, humility, industry and contentment, as by that which demands that we should love the Lord our God with all our hearts. The great evidence indeed which God requires of the sincerity of our love of himself, and of all the offices of christian piety, is our obedience to the moral precepts of the gospel. And suppose that each of these precepts exerted on our hearts and conduct, all the authority of divine commands. Not

only would there be no envy nor jealousy among us, but every one would feel the prosperity of another to be a proportionate accession to his own happiness. There would be no ungenerous interpretation of each others' motives ; no false accusations ; no tell-tale gossiping ; no slander ; and no disposition to sit in judgment on others, and condemn them. In all our intercourse, we should feel the perfect security and confidence of friendship. We should be as ready to do every office of kindness, as we are to desire it. We should as readily and unreservedly forgive, as we hope to be forgiven. There would be no encroachments on neighbours, and no interference in each others' rights.—We should feel equal trust in each others' word, as if it were confirmed by all the bonds of law. We should look with confidence, for every aid and accommodation, as if they might be claimed as the most incontestible of rights. Then, too, we should see the ignorant,—not claiming and exerting influence, but,—seeking instruction. Every one would be far more solicitous to know himself, than to obtain the secrets of others. We should have no idlers, wasting their time and abusing their opportunities ; and none squandering their property, destroying their health, corrupting their hearts, and bringing want and misery into their families, by intemperance. If then, the precepts of the gospel which enjoin the personal and social virtues, were strongly and universally felt, as the will of God, would they not produce a most striking revival of religion ? Embody the piety and virtue of the gospel in an individual. Form as distinct a conception as you can of one, of whom you would say, he is indeed a christian ; attend him in his private and his family worship, in all his intercourse with his friends, in his daily labours and transactions of business ; observe him in all his personal indulgences, and in all his conduct as a neighbour ; in his disposal of his time, and in the character and tendencies of his conversation ; observe at once his temperance and frugality ; his benevolence, and incorruptible uprightness ; and go with him to the house of God, and to the table of Christ. What this individual is, should each of us be, if we were christians. And what a change would it produce in the hearts and characters of individuals ; in the economy, discipline, and happiness of families ; and in our character and happiness as a christian society ! See then what motives we have to pray for a revival of religion !

I have adverted to what I believe to be most essential mistakes concerning religion itself. And out of these mistakes, as I think, have grown equally mistaken conceptions of revivals of religion. Religion has been supposed to be something very distinct from the ordinary duties of life. It has been made mere passion, and

often as unsanctified a passion, as any of the world. There have been excitements, called revivals of religion, which have rent families asunder, and made schisms in the church; which have caused the ordinary business of life to be neglected; made parents most negligent of the care of their children; and many of the most important personal and social virtues to be sacrificed to zeal for supposed offices of piety. Many have been persuaded, that they have been brought out of darkness into marvellous light, and have become full grown christians, and have experienced an entire change of heart, while their practise has been scarcely otherwise changed, than as they have given up every thing for the external observances of religion. They may be no more industrious, or temperate, or upright than they were before; and may retain the same unsanctified temper and will, by which they were before characterised; and are yet persuaded, that their calling and election are sure. And it is deserving of remark, if you bring before them their vicious dispositions and habits, or ask them for evidence of their strong assurance; they refer you, not to a change of character and life,—not to a progressive virtue and piety—but to *the time when they were converted*. They are sure that they have been born again; and therefore they are sure, whatever their lives have since been, or now are, that they shall not, and cannot, finally fail of an inheritance of the promises. I need not say how obvious, and how dangerous is this self-delusion. A genuine revival of religion will, indeed, manifest itself in the fidelity, gratitude and pious interest, with which all the public and private means of religion will be improved. Every heart would be an altar on which the fire of devotion would never go out. Every house would be a temple of God, and consecrated to his daily worship. Every Sabbath would be in truth to every one a holy day. And not one, of an age to judge and choose for himself, would be absent from the table of Christ. But these would not be its only manifestations. It would be equally apparent in our daily temper, conversation and deportment. It would make us zealous in *every good work*. It would make us better husbands and wives, better parents and children, better brothers and sisters; better neighbours and citizens. It would cause us to think more modestly of ourselves, and more kindly of others; to deny ourselves, that we might do good to others; to be ready and willing to obey every call of duty, in every relation and circumstance of life. When you see one forsaking his vicious dispositions and habits, and becoming more meek and gentle, and forbearing and forgiving; and instead of being profane, pure and re-

verent of God in all his conversation ; converted from idleness to industry, from cunning to ingenuousness, from double dealing to uprightness, and from a busy, meddling temper, and interference with the concerns of others, to caution in his language, and a greater attention to his own affairs ; when you see a man forsaking the haunts of the idle and intemperate, and loving his own fire side ; denying his appetites, and providing for his own family ; and when you find that he not only daily reads the scriptures, but applies them as the rules of his temper and conduct ; when you find that he prays in secret and in his family ; and, instead of coming to church only occasionally, is always there, a devout worshipper, gratefully commemorating the love of the Saviour, and living in conformity to the example, and in obedience to the commands of Christ ;—when you see these changes, you may be warranted in saying, here is a revival of religion. And great indeed would be the revival, if these changes could be extensively effected.

And in these views, I think it is equally apparent, that the great instrument to be employed is not *fear*, but *love*. Love is the spirit of the first and of the second commandment ; and it is the vital principle of a truly Christian obedience. The fear of God is indeed *the beginning of wisdom* ; but if our wisdom ends too in fear, it is not the wisdom of the gospel. God is Love ; and he that dwelleth in love, dwelleth in God, and God in him.

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#### SUNDAY AND SUNDAY SCHOOLS.

[WE have received the following communication from a correspondent on Sunday Schools. We think the subject highly important, and deserving examination. But leaving our readers to form their own opinions, we only remark, that in this country, and particularly this portion of it, where the means of common knowledge are so freely enjoyed, we consider RELIGIOUS INSTRUCTION exclusively as the proper object of Sunday Schools : and this, not to supersede, but to *supply the absolute want* of what is far better, religious instruction *at home*. If with the benefits of our primary and public schools, where every child may be taught to read and write, any portion of the rest of the Sabbath is employed in teaching the elements of common knowledge ; or if parents, in sending their children to the Sunday Schools, think either their obligation or their opportunities diminished of in-

structing them in religion at home, we should think such schools liable to most serious objections. It is at *home*, that the young child should be taught of "the way, in which it should go;" and parents are the natural, the heaven appointed guides, to lead their children to God. We premise this, because it appeared to us that our correspondent had too much lost sight of this distinction.]

THERE is scarcely a blessing so common, which is so little understood and so much profaned, as the institution of the Sabbath. We have, indeed, reason to rejoice, that, in this section of our country, the day is still held in high veneration, the object of its institution somewhat understood, and its value in a measure appreciated. But we have yet much to learn, in order to make it productive of all the good effects and all the happiness which it was intended to produce.

As a day of rest, its beneficial influence is known and felt. For there are few who do not often feel the want of rest, few so much occupied with their purpose of life, as not to look to the Sabbath for the blessed quiet which it promises and brings. The busy—the ambitious—the votary of pleasure—every one hopes for repose, or silence, or tranquillity on this day. Men become too much immersed in their cares; the mind grows weary; the spirits flag, and the powers are contracted and paralysed; and the strongest would fail, if condemned to perpetual labour—to toil on, for months and years without intermission and without relaxation.

But the best and pleasantest relaxation is surely not mere idleness; it is change of object. For while the mind is essentially active, idleness is only a false name for worthless or vicious pursuits; and there are many objects of the highest importance, which are by some, and ought to be by all, considered as especially belonging to the Lord's day. Far be it from me to condemn the innocent recreations that are sometimes indulged in. The meetings of families, with the happy and kind feelings and affectionate gratulations that attend them, are among the good and commendable ways in which a part of the day may be spent. They exercise the best dispositions, and make men realize their own happiness, while they tend to produce unanimity among kindred, and to strengthen the ties of social affection. And when we see the husbandman, on a Sunday morning or evening, going forth to survey his fields and rejoice in the plenty that is springing around him, and when we know how naturally these objects lead his thoughts upward to their munificent bestower; we can only regret that more are not fitted by education to receive the lesson of piety and gratitude, which the view of the glorious works of God is suited to impress. Neither should the

innocent amusements of children, provided they are truly innocent, be regarded with severity. It is a very difficult thing, as every parent has experienced, to find occupation for children on this day, which shall not be in some measure objectionable.

But there are duties and exercises of the highest and most important nature, for which a portion of the day should by all be set apart. The pursuits of the present hour assume the appearance of exaggerated importance. Our attention is carried away by the immediate objects of our senses ; and we need some set time to give us opportunity to raise ourselves above them, to look to the future, to examine our own character and our relation to the beings about and the God above us. This examination is irksome to many of us, and difficult to all ; and unless some time be appropriated to it, can hardly fail to be neglected. It is not easy even to the most elevated and intellectual, to those whose studies often lead them to inquire into the theories of religion and morals, and the principles of duty. Even these will do well sometimes to pause and ask themselves, whether, while engaged in examining the abstract nature of these subjects, they do not lose or mistake the true spirit and operative feelings, which they ought to produce. And when should these questions be asked, when should time be taken for the meditation, that may enable us to answer them, if not on the Lord's day.

To all others besides men of letters, the devotion of the day to this purpose is still more pressingly and obviously necessary ; as it is then that they have the leisure which may enable them to do it most faithfully. The work, indeed, should not be limited to Sunday—Religion was not given us as a holiday companion. It should not be confined to a day or a place. It should go about with us and mingle in all our actions and all our feelings, giving us strength in trial, and support under affliction, and patience and ardour in duty, and disinterestedness and cheerfulness in our intercourse with the indifferent or cold,—giving sincerity to friendship, and purity to love, and open-hearted integrity to our conduct in all things. But, that it may be able to produce these effects, we must always have some portion of time set apart for that alone, as sacred time, into which unhallowed thoughts and troublesome cares shall not intrude. Our feeling of religion may thus become purer, and more exalted, and farther removed from degrading associations ; and thus be able to exert its benign influence over our actions with firmer and more certain power.

One of the most important purposes to which the Lord's day can be devoted, is the moral and intellectual cultivation of that

part of the community which is occupied by other avocations during the week.

The institution of public worship does much towards this. But most of the day is still left unoccupied; and the exercises of public worship are, to many of little use, to those, namely, who are too young, or not sufficiently educated, well to understand them. For the good of these, some additional provision should be made. Something ought to be done to prevent a seventh part of the time from being lost, or worse than lost, to those, who, unable to assist themselves, call on us to raise them up and supply their wants.

The establishment of Sunday schools, every where necessary, is particularly important to such as live in small country towns and villages—or wherever the town schools are kept only a part of the year. Sunday, throughout the year, is almost entirely lost. Some of the children may perhaps attend meeting. But these have a great part of the day, and all other children have the whole, to waste in idleness and often in vicious company. What adds to the hurtful tendency of thus spending the sabbath, is, that parents and children have always a vague impression that it is all wrong, but have seldom resolution to prevent or change it.

Means ought certainly to be used to alter this state of things, wherever it still exists; and the establishment of schools on Sunday, suggests itself as practicable and in a great measure adequate to the purpose. In many places, indeed, it may be difficult to put them into operation. The indifferent are to be roused; the lukewarmness of some is to be quickened, and the prejudices, perhaps, of others, to be overcome. But we could give numerous instances of the great effect of single and resolute exertion in this very case, and believe there are no obstacles which would not yield to the determined efforts of an individual, convinced he was serving God, and the best interests of society.

The instruction of the first years of infancy must be left to the mother. It is she, who must watch over the tender faculties, and weed out the springing evils, who must foster the embryo virtues and promising powers, and teach the simple and plain lessons of love to the Author of the Universe and of ingenuousness and sincerity; and lay all the foundations of future usefulness and honour. Man could not do it, if it were required of him; he has not patience nor tenderness nor affection enough; and we have reason to thank Heaven, that such an education is begun to be given to women, that mothers will be prepared to perform these highest and most sacred of duties, in a manner more worthy their importance.

It would be well, if the moral and religious instruction of children could continue to be carried on beyond the period of infancy, by those who are their appointed guides and instructors in all things. But there are too few among fathers and mothers, at least in the lower classes, who know how to spend Sunday themselves, and fewer still, who could teach others. The means of education, moreover, have, within a few years, been so much improved amongst us, that those who have been last instructed, are among the best instructed, and consequently the best qualified to teach. Besides, the mothers, who could do it *best*, and who are almost the only ones that do it at all when it is done, are usually too much taken up with domestic cares, and the instruction of the younger children, to attend much to those who are older. The week is commonly, by children of the age we speak of, employed in labour. So that Sunday is the only time, which, throughout the year, can be devoted to the purpose of instruction. And to this purpose it ought to be devoted.

If it is not, the slight acquisitions which the children are able to make at the short winter schools, will be nearly lost before the next season; and much of the little time allowed them, must be spent in recovering what they need not have forgotten. And if Sunday schools be established, it not only will not be forgotten, but much will be added.

It is not meant by this, that the same studies are to be pursued in Sunday schools, as are in the others. The object should, we think, be principally moral and religious instruction. But the very circumstance of their being engaged in study, will prevent their forgetting what they have before learnt.

It would be an important advantage, if nothing more should be done than to enable the children to begin at the commencement of the winter school, at the stage where they left off the preceding season. But, besides this, the good effect of this weekly discipline will be very perceptible in keeping up the habit of application, which every one knows how hard it is to gain after it has been long remitted. By those, who have observed what great influence the formation and continuance of habits of attention and application have on every part of the progress of the mind in its earliest stage, and on the whole character—this cannot be considered a trifling advantage.

But who, it will be asked, will instruct in these schools? To this question an answer is furnished, by observing how the schools of this kind already established are conducted.

All who feel any interest in religion, or in the happiness and improvement of their fellow creatures; all who have the capacity and desire of being useful; young men and young women of the best classes and most respectable character, will, and in

many places do now—devote themselves with readiness and delight to so benevolent and so pleasant a task. There will be no difficulty, when the school shall be once established, in finding an amply sufficient number of well qualified instructors. The instruction may thus be more thorough and minute than the numbers usually collected under one master in the common schools will allow it there to be; and this is the very point, in which the modes of instruction pursued among us, are most uniformly and most utterly deficient. In large schools, only an approach can be made, by the most faithful and intelligent teacher, to the adaptation of his instruction to the particular wants and characters of his different pupils.

In a moral point of view, it would not be a small gain to rescue the children, the boys at least, from the idle and often profligate company into which they often contrive to get on Sunday, and associate them, in an endearing relation, with the most virtuous members of society, and those whom they regard with habitual respect. The influence of the good over the susceptible will thus be promoted, and a connexion established, not sufficiently familiar to weaken the power of example, and at the same time intimate enough to extend itself, with the best effect, into such of the actions of each as may come under the observation of the other. The benefit will be mutual. The pupils will carry with them the habits of good order and good feelings into their unrestrained and careless sports, which will be pleasanter for being more free from the bitterness and discord that too often find place there. The instructors will be benefited, by being induced habitually to consider themselves, what they are in fact, examples set up for the imitation of those beneath them.

Between the pupils and their instructors in these schools, that intercourse will be established, which ought to exist between the better educated and the ignorant; where the bond of connexion is the communication of improving thoughts and benevolent feelings; where it is not the hand only that is opened to clothe the nakedness, or satisfy the hunger, or warm the coldness of the body, and guard against the passing sufferings of a transient life; but where the heart is expanded to enlighten the darkness and awaken the hopes, to calm the sorrows and provide for the wants of an immortal soul, and for a hastening and termless eternity. If all charity is of heaven and blesseth him that gives as well as him that takes, that charity must truly elevate the giver, where the gift is the imperishable pearl of religious knowledge and religious example. But charity, which cannot find an object, which wants the means of being exercised, becomes lukewarm, and many a warm heart grows cold, because it has not the world's goods to bestow. But here we may provide opportunity for

him who has nothing else to give, to bestow the fruit of his mind; and open a door for the exertion of that noblest prerogative of power—the right of being eminently useful.

The benefit to the instructor will not terminate here. There are none, who, in religious habits and feelings, have perfected their character; and many, probably, among those who will be induced to instruct, have scarcely begun to form theirs, or think of the subject. To such, Sunday schools will furnish an occasion and strong inducement to examine for themselves. In addition to the comparatively personal and interested motives of preparing, on their own account, for the events of life and for death; will be added that, to young persons at least, far more powerful one, the desire of being able to direct others, in things that may be of infinite concern to them; and they will learn and realize, that it is not to those who only *do* the commandments, that the blessing is promised, but to those who *do and teach them*.

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#### DR. WATTS.

IN a short notice of Dr. Miller's *Letter to the Editor of the Unitarian Miscellany* in our last number, we made a single remark on a paragraph relating to the opinions of Dr. Watts, and intimated our intention of turning again to the subject. This we feel interested in doing, because it is not long since we laid before our readers an account of a posthumous work of Dr. Watts,\* from which, as we endeavoured to show, no fair and true conclusion could be drawn, except that he had become convinced that the commonly received doctrine of the Trinity is not the doctrine of the scriptures. In this sense, and in no other sense than this, have we and others called him a Unitarian; and if there be meaning in words, so far as the orthodox trinity is concerned, he is a Unitarian; and it will be perceived as we go on, that when this is attempted to be denied, that in fact is denied which was never asserted, viz.: that he is a Socinian, or that he relinquished the doctrine of the atonement and its kindred opinions. This may be very true, but it is clearly nothing to the purpose. The sentence in the *Unitarian Miscellany*, which called forth Dr. Miller's argument, was nothing more than this: "Do you believe Watts and Whitby became bad men, when they *abandoned their trinitarian sentiments*?"

Dr. Miller commences his paragraph with "entering his solemn protest against placing the pious, the heavenly-minded

\* See *Christian Disciple* for November and December, 1820. p. 461.

Watts," in the company of Unitarians. We do not wonder at it. Watts would be a bright ornament to any class of Christians. All love and honour him. And it is not strange that the orthodox should struggle to believe, and to make others believe, that he never departed from a single article of their creed.

Dr. Miller goes on to say, "That Dr. Watts lived and died a Trinitarian, I consider as clearly established, not only by his biographers; but also still more clearly by his works."

This is merely expressing an *opinion*, that a controverted point is established one way. Now we have an opinion that it is established the other way. It still remains to be decided which opinion is correct; and it is hazarding little to say, that if more cannot be advanced in the Doctor's favour than he has put forward in this paragraph, his cause is too feeble to stand.

"It is true, he appears to have speculated on the constitution of our Saviour's person, in a manner not always wise or prudent."

This is a little extraordinary. Dr. Watts was for a long season deeply, anxiously, solemnly exercised in his mind upon this subject, which he felt to be surrounded by difficulties; and instead of stifling them by the authority of creeds or theological masters, he carried them soberly to the scriptures, and laid them before God in his prayers, and with all the earnestness of a troubled soul, sought to have the subject set clearly before his understanding. Any one who knows Dr. Watts at all, knows that he pursued this subject with the most devout and humble and self-diffident spirit; that he presented a model in regard to the spirit and manner of his inquiries. We can hardly conceive of any one having read his *Serious Address to Almighty God*, and yet saying that "he speculated in a manner not always wise and prudent." Not indeed "wise and prudent" if he meant to continue forever bound to the creed in which he was educated; but completely "wise and prudent" if he meant to perform the christian duty of faithful and pious "search of the scriptures." And we should hardly imagine that any result, or apprehended result, of such a search, would warrant a christian to stigmatise his brother as unwise and imprudent.

"But that he fully maintained the Divinity of the Son of God, is as unquestionable as any fact concerning him."

No one denies it. He did so for many years. But that he finally changed his opinion is equally "unquestionable." The proof of which we shall adduce presently.

"This great and good man, to whom the interests of vital piety are so much indebted in the preface to his work entitled

'*Orthodoxy and Charity United*,' comes to a formal and solemn conclusion, that *Socinians are not Christians*, and that we cannot hope for their salvation."

This is not true. Dr. Watts does not say a word about Socinians in that preface;—no, nor about Unitarians in any form. Probably Dr. Miller thought they were intended by those, who "oppose, renounce, or deny the great doctrines of the atoning sacrifice of Christ, or his propitiation for sin by his death," who are mentioned in the preface. But we deny altogether, that this is a just definition of either Socinian or Unitarian. As to *Socinians* indeed, we know of none now; that is merely a convenient nickname of obloquy. But as to Unitarians, it is not at all essential to the name, that a man should "deny, renounce, or oppose" those doctrines. Dr. Watts might hold them all; and yet if at last he gave up the doctrine of three equal persons in one God, he became a Unitarian; in a strict, proper, and sufficient sense of that term. And this is what we mean when we place his name in that class.

Besides—even if the assertion were true, what would it amount to? The book entitled "*Orthodoxy and Charity United*" was written and published sometime before it is pretended, that his opinion on this head was unitarian; and therefore the argument is singularly foreign from its mark.

"In one of his *Lyrick Poems*, having expressed a hope that he should find Mr. *Locke* in heaven, he declares in a note, that his hope was founded on the confident persuasion, that *Locke* was not a Socinian."

And supposing this be so; what then? The *Lyrick Poems* were published long before he became a Unitarian; and it is not strange that a Calvinist should express this sentiment. Dr. Miller argues here as one would do, who should soberly set out to prove that Paul never was a christian, because he was once a persecutor of christians.

"Besides all this, his *Psalms* and *Hymns* are so entirely opposed to the feelings of Unitarians, that they are sung in none of their places of worship, without being mutilated or altered."

Here is another argument of the same sort—just nothing to the purpose. His *Psalms* and *Hymns*, especially the latter, were "juvenile productions," some of them being written "even when he was a school boy;" and it is well known that when he became older, he was as anxious as any Unitarian to have them altered. It is not strange that he wrote trinitarian *Hymns* and *Doxologies* while he was a trinitarian.

"How are these facts to be reconciled with Dr. Watts's Unitarianism?"

How is Paul's persecution of the Christians to be reconciled with his christianity? How is the sunshine of the day to be reconciled with the darkness of the night?

"But it is alleged by some, that he afterwards altered his mind."

If the writer would for one moment have paused to think, this sentence would have reminded him that all he had been saying was wasted; and then by blotting out the whole he would have saved both himself and his readers the pain of so idle a show of argument.

"I have heard much on this subject; but nothing that deserves to be considered as supporting the allegation, has ever met my eye; nor do I believe that it was a fact."

This is a very summary way of jumping over the matter. It would have been but fair to have given the public a little opportunity of judging of the weight of what he had heard, instead of thus deciding upon it all in one sentence. Were not his readers to be trusted? Would not some of them think the cause a little suspicious, when a whole page had been spent in proving that Dr. Watts was a trinitarian in that part of his life when every body allows that he was so; while the evidence that he finally became otherwise is dismissed in one small sentence—with a mere assertion and no argument?

But there is one argument.

"That a man so pre-eminently conscientious and disinterested as he is confessed to have been, should have left the world, without disavowing and calling in, his psalms and hymns, and especially his *Doxologies*, in all which the Trinity is so strongly acknowledged, is proof enough for any candid mind, that he continued, to the end of life, to receive and glory in that doctrine."

Here we allow there is a strong antecedent presumption. But we cannot admit that the strongest argument *a priori* is of the least weight in a case of *fact*, where *testimony* can be produced. It is altogether nugatory. The question is not what we should think he would have done, but what did he do? We want proof. And proof enough there is to show that this, this only argument in the case, is wholly unfounded.

It is a well known fact, that Dr. Watts did express a regret of many things which he had written in his Psalms and Hymns; he greatly desired to alter them; and it was matter of grief to him, that he had so put out of his hands the copyright of the book, that he could not alter without consent of the proprietors; and to them the book, from its wide circulation, had become so profitable, that they would not consent to any changes which might injure its sale and diminish their profits. This is stated in Palmer's

Life of Watts, and fully established in Belsham's Life of Lindsey. It was asserted too in the preface to one edition of the Psalms and Hymns by the editor, who professed to have received it from a gentleman who had it from Dr. Watts himself, that he had "undertaken and finished a revisal of them" with the view of making such alterations. And although Mr. Palmer doubts the fact, since the copy would probably have been found after the Doctor's death; yet, at any rate, it serves to show what the general impression was respecting his wishes on the subject. So that we are abundantly warranted in saying, that he did virtually "disavow," and desired to "call in," his psalms, hymns, and doxologies.

It may serve further to satisfy us on this point, to be reminded, that the Rev. Martin Tompkins wrote to Dr. Watts on this subject, and put to him this very question; "whether, upon your present notion of the Spirit, you can esteem some of those Doxologies you have given us there, I will not say, *as some of the noblest parts of christian worship*, [the Doctor's words] but as proper christian worship? And if not, whether you may not think it becoming you, as a lover of truth, and as a christian minister, to declare as much to the world; and not suffer such forms of worship to be recommended by your name and authority, to the use of the christian church in the present time and in future generations?"

The doctor replied thus: "I freely answer, I wish some things were corrected. But the question with me is this: as I wrote them in sincerity at that time, is it not more for the edification of christians, and the glory of God, to let them stand, than to ruin the usefulness of the whole book, by correcting them now, and perhaps bring further and false suspicions on my present opinions? Besides, I might tell you, that of all the books I have written, that particular copy is not mine. I sold it for a trifle to Mr. *Lawrence* near thirty years ago, and his posterity make money of it to this day, and I can scarce claim a right to make any alteration in the book which would injure the sale of it."

But it should be remembered further, even if it were otherwise; if there were no evidence that he ever expressed disapprobation of a single verse; still Dr. Miller's inference would be far from infallible. Positive evidence, in another form, of a change of opinion, would destroy it. And as it was only at the very close of life that he was fully established in the change, his silence in regard to his hymns would breathe no imputation against his "conscientiousness or disinterestedness." So that allowing the Doctor his best ground, his argument amounts to nothing.

But let us set it against the positive proof derived from the account which Watts himself has left of his opinions.

He denied altogether any distinction of persons in the Godhead ; or, in fact, any distinctions, by whatever name they might be called ; holding that Jesus was the Son of God in his *human nature only*, becoming possessed of divinity, because God the Father [not God the Son] dwelt in him, and was united to his human nature ;—and that the Holy Spirit is *not a person* in any sense except as Wisdom, Law, Righteousness, are persons, (that is, figuratively,) but “the real, almighty, operative *power*, or *principle*, of knowledge or action in the true Godhead.”

Now this, we say, is plain, unequivocal unitarianism. It expresses, not perhaps in the very words that we should select, but in the general sense, our own opinions ; and it is impossible by any ingenuity to torture or twist it into the authorised doctrine of three persons in one God.

These were well understood to be his opinions before his death, and many consequently looked upon him with suspicion, and called him an Arian.

These opinions he published and defended, two years before he died, in a book entitled “Useful and important questions concerning Jesus Christ, the Son of God ;” and in another called, “The Glory of Christ as God-man displayed.” Other writings on the subject he left in manuscript, most of which were suppressed, “*because it was not judged necessary to publish them ;*” but of one of which, since printed, we have already given account in the place referred to above. To that article, and the books we have named, we refer for satisfactory evidence, that his opinions were such as we have stated them. He that will go to these sources of information, will soon be convinced, that however much this excellent man might have loved the form of sound words in which he had been educated, and been unwilling to abandon them ; yet their spirit and meaning he abandoned entirely, and was an advocate for the doctrine, that the Father only is God. He was, therefore, so far as this fundamental principle is concerned, a Unitarian.

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## MISCELLANEOUS COLLECTIONS.

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### PULPIT ELOQUENCE.

THE description of the preaching of Dr. Mills, with the remarks upon it, in the little work lately published, entitled “*No Fiction*,”

appear to us very fine, and may help some of our readers to understand what true eloquence is. We have another reason for copying them, which is, that we may draw the attention of some to the work itself, which, upon the whole, is exceedingly worthy of perusal, and well calculated to do good.

“ On Sunday I heard Dr. Mills. I had not many expectations, but how was I surprised and delighted ! He is a real orator ; quite an example of the eloquence of which we have been lately saying so much. No jingling antitheses—no unmeaning epithets—no periods set to music—no meretricious ornaments—no tricks to catch admiration and applause. On the contrary, there was, occasionally, something in his manner, that a fastidious critic would have called awkward ; and, sometimes in his style, there was a degree of carelessness that involved a sentence in some obscurity ; but this seemed to carry forward the great effect of the discourse, as it convinced the hearers, he was intent on higher objects. His gestures were the most natural ; dictated from present feeling, and not from studied attitudes. His language was plain and simple, such as seems at every one’s command, but which, after all, few can employ : and, if images were introduced, they evidently rose to illustrate and enforce the subject, and were not called up to assert the capacity of the speaker.

“ But Dr. Mills’ *forte* is in the pathetic. He appears convinced, that sermons, addressed, as they generally are, to people who know more than they practice, should incline rather to exhortation, than argument ; and he possesses, in a remarkable degree, that insinuating, affectionate earnestness, which the French call *onction*.

“ When he first announces his subject, there is nothing to observe, except, that every thing about him seems to say, ‘ he is in earnest.’ He gathers warmth and energy as he proceeds ; and the prevailing sentiment of his heart evidently is—‘ If so be I may save myself and them that hear me !’

“ I shall never forget the close of his sermon on Sabbath morning. He had been treating of the excellencies of the Saviour ; and was addressing those who neglected them. Piety, anxiety, benevolence, rose to their fullest exercise, and his manner and language were most powerfully vehement. Now, he entreated like the tenderest of parents ; then, he proclaimed the forgiving mercy of the Redeemer, with the authority of an apostle ; and again, with trembling, he foretold, like a prophet, the unavoidable miseries of impenitence. He forgot himself, and his hearers forgot him. His style, his manner, his sentiments, were wonderfully eloquent and grand. They influenced all ; but no one dwelt upon them. Nothing filled the soul of the preacher, but the im-

mortal interests of his people, and he had succeeded in fixing their attention on the same object.

"As he was about to sit down, he paused; looked compassionately on his congregation, and said, "I have now fulfilled my commission. I have contrasted the world you have idolized, with the Saviour you have neglected. Say, my dear hearers, which will you serve? *I will not receive your reply.* The Saviour himself is in this place!—Answer as in *his presence!*—Do you hesitate?—Hesitate to prefer bliss to sorrow—honour to disgrace—heaven to earth—heaven to hell—Oh! to hesitate, is to yield to the temper of your souls—to hesitate, is to defer your safety to a moment that may never, never be your's!—Yesterday is not your's. It is gone; and has recorded your transgressions before God!—To-morrow is not your's—it may never come to you. *This moment alone is your's; and the very moment in which you should cast yourself on the mercy of the all-merciful Redeemer.*"

"O, say not," he continued, "I am too ardent on this subject. Because you are too insensible to your salvation, blame not those who cannot imitate your indifference. I have a deep stake in your highest interest! I trust I can lay my hand on my conscience and say, I am clear of your blood; but this—this is not enough! I aspire not only to escape being accessory to your ruin—I pant to be the instrument of your redemption! You are part of the charge which the hand of Providence has committed to my care; and, when 'I pen my fold for immortality,' how can I bear to find you wanting? I have prayed for you—and watched for you—and 'travailed in birth till Christ be formed within you the hope of glory;' and how—O! how can I endure to subscribe to the sentence of your condemnation, and see you sink into hopeless, endless, unutterable wretchedness!—God Almighty, in his infinite mercy, avert from us such tremendous evils! and grant, that through His dear Son, we may *all* finally partake of that blessed salvation which we all so eminently need—which we have all so criminally abused!"

"He sat down. A solemn silence testified the feelings of the assembly—several were moved to tears. I trembled on my seat. But you should have seen and heard him to judge. I have not done him justice.

"I was greatly astonished, however, to find, that few of his regular attendants had power to appreciate the merits of their Pastor. They were all, indeed, strongly attached to him and his ministry; and would, perhaps, have refused to change it for any other. They admired his piety, and felt him to be a 'warm-hearted useful preacher;' but they did not seem to think, that

he had any great pretensions to *eloquence*. Eloquence they imagined was the art of *fine speaking*—of loading every sentence with gaudy epithets and inflated terms ; sustained by a delivery the most precise and studied.

“ At least, I suppose this is the general opinion, from the remarks of Mr. Jones, whom I met last evening. We were speaking of Dr. Mills, and I expressed warm admiration of his sermon.

“ Yes,” said Jones, “ the sermon was excellent, and produced a great effect, but I can hardly agree with you in calling it *eloquent*. Dr. Mills is no *orator*.” “ No orator ?” said I, “ pray what is an orator ?” “ An orator—an orator,” said he, “ is a good speaker,” looking disconcerted as though he wished for a better answer. “ There we are agreed,” I replied, “ and is not Dr. Mills a good speaker ?” “ In one sense perhaps he is,” returned Jones ; “ but I think not in the *higher sense*. His language is not so beautiful and figurative as our best speakers—it is too familiar. Then, his manner is not studied and graceful—he is *carried away by his subject* and *totally forgets himself*.” This was spoken with so much self satisfaction, that I waved reply.”

The friend to whom this account is given replies as follows :

“ Thanks for your *eloquent* account of Dr. Mills’ eloquence. He is a man quite to my heart’s delight. Would that every church possessed such a one ! It is by such men, and by such men almost exclusively, that the word of God must finally prevail.

“ I need not say I wish it had been my privilege to have heard him. I have long thought, that no object in the whole earth is half so grand and interesting as a minister of the gospel, who careless of his own fame, with a heart full of sacred jealousy for the honour of his Saviour, and a countenance beaming with tender benevolence for his hearers, pours forth, from an overflowing soul, the words of eternal life. On the contrary, I know of nothing more contemptible, or monstrous, than a man who, professing to plead for the authority and honours of Almighty God in a rebellious world, is in reality, courting applause, and offering incense to the vanity of his depraved heart ! And, as far as eloquence is concerned, the advantage lies just where we wish to find it. The one must be eloquent ; the other never can. He may figure, and dazzle, and be very rhetorical and majestic ; and he may raise to his talents the extolling applause of the multitude ; but nothing can be farther from true eloquence. Eloquence is the language of the heart ; eloquence carries the mind from the speaker to the *subject* ; eloquence raises us from words to things. The man who is false

to his subject, *cannot* produce this effect ; nor does he *wish* it. He would deprecate a mode of thinking and speaking, that should teach his hearers to *forget him* in the greatness of his subject. How can that paltry being be expected to rise to the grandeur of real eloquence, who is wooing a smile, rounding a period, or deciding on a gesture, when the whole soul should be absorbed by the sublime object of saving an immortal spirit from destruction?

“I am not, however, greatly surprised at the bad taste of your townsmen. A false taste is natural to us, and only yields to cultivation. The human mind too often despises the simplicity of real oratory, and applauds the mysterious and flowery pomp of that which is false ; like the silly child, which carelessly tumbles down the corn, in its eager admiration of the poppy.”

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FROM BISHOP WATSON.

WHEN I was young, I learned my catechism as other boys do ; but I had never thought either of the truth of the christian religion or of the nature of the doctrines it contained. Afterwards I thought freely on religious subjects, and I found nothing in revealed religion which in any degree lessened the natural notion I had formed respecting the divine goodness, but many things to confirm and enlarge it. I found in truth, and lamented to find in all christian churches a tendency to become wise above what was written, to require *certain* assent to *doubtful* propositions, to explain modes of being which cannot be explained to beings with our faculties, and to mould the ineffable attributes of God according to the model of human imperfections.”

As to the mysteries of the christian religion, it is neither your concern nor mine to explain them ; for if they are mysteries, they cannot be explained. But our time may be properly employed in enquiring whether there are so many mysteries in christianity as the Deists say there are. Many doctrines have been imposed on the christian world as doctrines of the gospel, which have no foundation whatever in scripture. Instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ to reprobate them as gangrenous excrescences, corrupting the fair form of genuine christianity.

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DR. EAST APTHORP.

IN our last number we invited the attention of our readers to the character and works of Dr. Mayhew. The following notice of Rev. Dr. East Apthorp, with whom Dr. Mayhew engaged in

the well known controversy on the subject of sending Bishops to this country, may not be unacceptable. We extract it from "Literary Anecdotes of the eighteenth century," published in London, 1812.

THIS eminent and respectable divine was the son of a merchant at Boston, in New-England. Having been sent to this country (England) to complete his studies, he was entered as a student of Jesus College, Cambridge; took the degree of A. B. in 1755, and proceeded A. M. in 1758. He obtained the Chancellor's prize medal for eminence in classical learning in 1755; and was elected a Fellow of his college in 1757: so that his academical honours were complete before he undertook the office of a Missionary to America; where at Cambridge he founded and built a church, and married a lady of the country, Elizabeth, daughter of E. Hutchinson. At that time he was spoken of as a very amiable young man, of shining abilities, of great learning, pure and engaging manners. While resident in New-England he wrote several tracts against the *Bostonian Independents*; and on his return to England, under the immediate sanction of Archbishop Secker, (who himself addressed a long letter on the same subject) continued the controversy with Dr. Mayhew on the subject of sending Bishops to that country; and in 1764 published without his name, an answer to Dr. Mayhew's observations on the character and conduct of the Society for Propagating the Gospel in foreign parts; and again in 1765, a Review of Dr. Mayhew's Remarks, to which he affixed his name. The following passage does credit to Dr. Apthorp's candour: Having cited Hooker's noted observation on the Anabaptists, he adds from himself a general remark on the difference of behaviour in common and social life, between the members of the Establishment and some of the Dissenters, more applicable perhaps to the period, at which he wrote, than at the present, and to the state of things in England than this country, he adds, "God forbid, that by expression or example, I should seem to countenance levity or licentiousness in any; to which I fear we are all too much inclined; and it were well, if our accusers would abate something of their *stiffness*, and our own people of their freedom of behaviour, and meet our dissenting brethren half-way. To express my impartial judgment, if the one excel in the *religious*, the other no less excel in the *social* virtues, which ought never to be separated; and I most heartily wish, that the reproaches of our friends in that communion may animate our zeal to adorn our own; and that we may henceforth quit every emulation, but that of excelling in virtue, piety, and benevolence."

In 1765 Dr. Apthorp was collated by Archbishop Secker to the vicarage of Croydon; a preferment, particularly acceptable to him, as he found in that neighbourhood a most valuable society; to the agreeableness of which he was himself a principal contributor. Here he continued diligently to pursue the duties of a parish priest, very much to the satisfaction of the inhabitants, by whom he was very justly revered, and who demonstrated their regard for him after he had lost his sight, by a noble present of nearly £2000. In 1778, he was collated by Archbishop Cornwallis to the Rectory of St. Mary Le-Bow, in London; and in that same year published his "Letters on the prevalence of christianity before its civil establishment." Immediately after this publication the Archbishop conferred on him the degree of D. D. and appointed him to preach the Lecture in Bow-Church, of which he was Rector, by Hon. Robert Boyle.

In 1786, Dr. A. published "Discourses on the Prophecies," read at the Chapel of Lincoln's Inn, at the Lecture founded by Bishop Warburton; and in 1793, on the death of the Bishop of Bristol obtained by the recommendation of Archbishop Moore, the valuable prebend of Hinsbury; for which he relinquished all his other preferments. After which he retired wholly to Cambridge, where he resided greatly venerated and beloved, in the circle of his affectionate family and friends, until his death, at an advanced period, in 1816.

I wish, says the friend, who communicated to the Editor some notices of his life, "I wish you may find something worthy the memory of this very learned and estimable man, whose instructive conversation was a great enjoyment to me during the years I lived in his parish; but soon after my very pleasing acquaintance with him, his sight began to fail, and he told me with regret, 'That there was an end of all his studies.' But notwithstanding his infirmity, with wonderful facility, he preached extempore, when he could no longer read his sermons; and even more to the satisfaction of a numerous audience; as by not stooping, as he used to do, he was better heard."

Many of our countrymen, in their visits to Cambridge, have been welcomed by the hospitality and been charmed with the benignant and attractive virtues of this venerable man. Before his death, he was afflicted with almost total blindness; but the vigour of his mind, his memory, richly stored with learning, and all his kind affections, seemed unimpaired.

## REVIEW.

### ARTICLE V.

*The Duties of Christians towards Deists : a Sermon, preached at the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate street, on Sunday, October 24, 1819, on occasion of the recent Prosecution of Mr. Carlile, for the re-publication of Paine's Age of Reason.* By W. J. Fox. London, 1819.

**T**HIS sermon attracted our attention, not only by its title, and the occasion upon which it was delivered, but by our previous acquaintance with the author, who enjoys no small reputation among his brethren, and whose writings, as far as we have seen them, are characterised by a bold and masculine eloquence both of thought and of language. The present discourse is one of uncommon power ; and as we presume few of our readers have met with it, or will have another opportunity of being acquainted with it, we propose to give some account of it, with such extracts as may enable them to judge of its design and merits. It is possible that they may not agree with all the sentiments it contains, nor hold all the reasoning to be sound ; but they certainly will not fail to admire the independent manner in which the preacher asserts and maintains his opinions, and the abundant good feeling and sincerity of christian charity which are manifested throughout.

The object of the discourse and the impressions under which it was written, are thus stated in the preface.

“ The conviction of Mr. Carlile I had anticipated ; but I had not anticipated the legal doctrines which were advanced to aid in procuring that conviction ; and still more was I surprised and grieved at the feeling manifested by that part of the public which was allowed to be present during the trial, and by religious people generally. The decorous silence of a Court of Justice has sometimes given way to sympathy with the accused, but rarely indeed has there been a disposition to violate that decorum by audible expressions of disapprobation, during a defence, or of applause at a verdict of *guilty*. The common language of Christians after the trial, as far as I could observe and ascertain, and with the exception of a liberal minority, was that of joyous congratulation, as if a Waterloo victory had been gained over Infidelity. To correct, as far as I can, this improper and unchristian feeling, as it appears to me, and inculcate ‘ the duties of Christians towards Deists,’ as those duties are taught in the New Testament, is the design of the following Sermon ; to which

as I have rigidly restricted myself, it may be allowed me here to make a few brief remarks upon the trial."

We cannot follow him through these remarks, but must only make our readers acquainted with the fourth.

"Christianity is a vague term; or rather it has been rendered vague by the the diversity of opinions held by those who claim that name in common. What is *the* Christianity, to impugn which is a legal offence? To this question no definite reply has ever been given; and the fact is, that the reply depends upon the spirit of the times, and varies as that inclines to bigotry or liberality. Nothing is more common than for bigots to deny that name to those whose interpretations of the Scriptures differ materially from their own. Let such men obtain even temporary influence, and a law so indefinite will

Give ample room and verge enough  
The characters of hell to trace.

"On the other hand, when this indefiniteness is liberally construed, and it could not be more liberally construed than by the Lord Chief-Justice, on Mr. Carlile's trial, it may easily be taken advantage of by the timorous, crafty, indirect enemy to Christianity, who is by far the most formidable, and its vengeance only falls upon him who goes openly, bluntly and argumentatively to his object. That is to say, it is not Deism that is punished, but honesty. Not the insidious artifice that corrupts, but the open hostility that disgusts. Not Gibbon, but Paine. The liability of a Deist to punishment, is in exact proportion to the openness with which he avows and pursues his object, and in which proportion he may be considered as less culpable in himself, and more harmless to society. This is surely not consistent with laws which make evil intention the essence of criminality."

The text is Luke vi. 31. *And as ye would that men should do unto you, do you also to them likewise.* After lamenting that the growing liberality of the age has not influenced the conduct of christians toward deists, as well as of the different sects of christians toward each other,—because to such a charity they not only have a natural right as fellow-men, but it is the treatment by far best calculated to disarm their prejudices and win them over to the faith;—he proceeds to guard against misconstruction of his motives, by asserting his own immoveable faith in the christian revelation, as the foundation of all trust and hope, and by recapitulating some of the evidences which render it next to impossible that the religion should not be true. Having thus removed all pretence for attributing to him sympathy in opinion with those whose claims to charity he was vindicating, and whom he was vindicating solely for charity's sake; he acknowledges,

however, that the proof of which he has spoken is not demonstrative, not of such a nature as to *compel* conviction, but such as to affect differently different minds ; that, consequently, the not being convinced by this proof cannot be regarded as incontrovertible evidence of a corrupt heart ;—He, to whose sight alone the heart is open, can be alone qualified to pronounce such a condemnation, because he alone can determine the state and biases of the mind ; and to him much may be visible which we cannot perceive, that may produce this effect without actual guilt in the individual. One cause may be an unavoidable construction of mind, which occasions one man to need more evidence than another. This point is thus stated.

“ In every department of science and history, and where neither the love of virtue nor of vice could be gratified by the conclusion, there have been men who *could not* yield credence, without a greater degree of evidence than sufficed to produce conviction in others. Amongst those who alike admit the authority of the Scriptures, there is a gradation of creeds, indicative of a variety of estimates of the evidence requisite to prove a doctrine scriptural. Even the most orthodox leave some few points on which it is allowed to believe or disbelieve, without the imputation of moral turpitude, and thus, in fact, admit the principle, that the conclusiveness of evidence may be modified by causes for which we are not responsible. To call this, human frailty, is saying nothing ; for who is frail, he who requires the greater, or the lesser quantum of proof ? Each, the other being made a standard ; both, compared with a third ; all equally, in the judgment of him who, tracing variety in all the other works of God, believes its natural existence in the mental constitution of man. This diversity exists amongst the believers in Christianity, even as to the proofs on which they admit the divinity of their religion. Suppose those proofs could be represented by a given number, say 50. That which produces conviction in one may be represented by 10 ; another requires 20 ; a third 40 ; another, not satisfied with less than 60, remains an unbeliever. More evidence would have included some who are Unbelievers ; less would have excluded some who are Christians. But whether Providence had seen fit to give more or less, their moral characters would have been precisely the same ; the Christian who, on the one supposition, would have been a Deist, would not have been less meritorious ; the Deist who, on the other supposition, would have been a Christian, would not have been less depraved. I could easily find, amongst you, two firm Christians, of whom the one had required twice as much evidence for his faith as the other. Does the latter attribute the total rejection of Christianity to depravity of heart ? He is equally liable to the same charge from the more facile believer. No man can indicate for another the mathematical point at which culpable credulity ends, and culpable scepticism begins. He might as well profess to tell

the depth to which a ball, with any given momentum, would penetrate into any substance, without knowing the power of resistance which nature has imparted to that substance. Nor can it be said that Christianity has exactly that degree of proof which makes scepticism criminal; for the external proof of Christianity, arising as it does from prophecy and history, must of necessity have been liable to considerable fluctuations, and is not in one generation or country what it is in another generation or country. And if it be asserted, that in all times and places it must have been powerful enough to overcome a constitutional tendency to doubt, unless strengthened by a vicious disposition, the assertion cannot be substantiated without a knowledge of the human mind which belongs only to its Maker."

Another occasion of deism is stated and reasoned upon in the following manner.

"Amongst the most extensive causes of Deism are the corruptions of Christianity, the diversity of opinions held by its professors, and the guilt and mischief which, to so enormous an extent, are fairly chargeable upon them. Here, it is true, the Deist ought to distinguish, but what Christian shall condemn him for not distinguishing? Not the advocates of these corruptions, for they deem them the genuine gospel. Not the actors of these enormities, for they pretend to justify them by the gospel. The majority of nominal Christians are worshippers of the Virgin Mary, and believers in Transubstantiation; and a still greater majority believers in the Trinity. The majority of nominal Christians for ages were persecutors in fact, and the majority are still, I fear, persecutors in principle. Who is to be condemned for taking their account of their religion, rather than that of an insignificant minority? But the books; he is wrong in not taking his notions of it from the Sacred Books. Be it so. I think in that he is wrong; but while millions reiterate the censure, I cannot help saying, *let him that is without sin cast the first stone*. Is there no vilified religion to whose sacred books Christians have never appealed to do it justice? Are not cruelties and absurdities attributed to Mohammedism in conversation, from the press, and in the pulpit, which a Koran from the next bookseller's shop would shew to be mere calumnies? Is not the Hindoo religion daily stigmatized as a system of the grossest idolatry, while an appeal to its Sacred Books is in our language, proving that they teach the purest Theism? Nay, if nine Christians out of ten were asked, whether the book prosecuted the other day contained arguments for the being and moral perfection of God, and a future state of existence for man, would they not answer in the negative, and do they not talk of it in terms only justified by that assumption? One fault cannot justify another. I am not vindicating the Deist. But if the same or a similar error be alike chargeable upon two classes, neither of them is entitled to adduce it as a proof of the depravity of the other.

“That the great diversity of interpretations of the Bible, by different sects, should distract the mind of a man who never received from education, or has lost by circumstances, a preference for any one of them, and that he should think that the book must needs want that clearness by which truth is characterized, from which professedly almost any thing and every thing has been both proved and disproved, I can very well conceive, without ascribing to him either stupidity or malignity. The consequent rejection does not appear to me more strange than many of the interpretations. The heretics who think Deists in a damnable error for rejection, should remember that the orthodox think them in a damnable error also for false interpretation. A hundred voices cry to the Deist, ‘Be a Christian, or you cannot be saved, and ought not to be tolerated.’ He asks, ‘What is Christianity?’ They give him a hundred different answers, and each condemns the rest. Until we, Christians, shall approach somewhat nearer to unanimity, our distractions will operate as a cause of, and furnish a palliation for, infidelity.”

After a few more remarks upon this head, he goes on to expostulate with Deists for their unreasonableness and absurdity in prejudging so important a subject, or confounding with the religion forms, institutions, habits, and characters which are perfectly distinct from it, and which a fair inquiry would show to be in many cases even condemned by it. But whatever may be their conduct, or their reasons for rejecting the faith, he insists that the rule of justice and candor is the same to them as to all other men; that in this respect there is but one for christians towards other men, and that is the golden rule of the text.

“This noble and comprehensive precept is universal in its objects and definite in its injunction. It relates to our conduct towards *man*, be his station high or low, his colour white or black, his character virtuous or vicious, whether he be orthodox or heretic, Christian, Pagan, Jew, or Deist. Every man wishes the conduct of others to be just and kind towards himself; every man wishes not to be misrepresented, not to be persecuted, and every Christian who acts up to his religion will make these desires the standard of his conduct to others.”

This rule is in the remainder of the sermon, applied, first, as requiring us to be “just to their opinions,” not misrepresenting them, as we should deem it unfair that our own should be misrepresented; second, as requiring us to

“Be just to their characters, and as you would not have them estimate Christians, by the ruffian conquerors of Peru, or the merciless assassins of St Bartholomew; by the avaricious priest who makes religion the pretext of plunder, or the crafty tyrant who perverts it into the machine of oppression; by the dreaming enthusiast, or the gloomy fanatic; so pass not on them the sweeping condemna-

tion they may not deserve, which the notorious guilt of some will not justify, and which the merit of others ought to avert. If the sincere love of truth and goodness, if just claims to the regard and gratitude of all around, if friendship the most disinterested and unvarying, if pious feeling, pure and elevated, towards the Author of nature, and philanthropy the most diffusive, can form a title to high esteem, then have I known, well known, one instance, at least, in which it was due to an Unbeliever. There may be many such. If we take characters of rare excellence to shew the influence of Christianity, and reject the million, why should *they* be decried from the opposite result of a different process? As Unitarians, we should remember Andrew Fuller's picture of our party; as Protestants, such tales as that of Luther's sale of his soul to the Devil; as Christians, the debaucheries and cannibal feasts ascribed by the Pagans to the early churches."

Without pursuing minutely the preacher's course of remark, we shall give sufficient specimen of the remainder of this sermon, by copying a few spirited passages.

"There is a sensitive apprehension about many good people, which ill beseems the man of enlightened mind and steady principle. 'The Deist strikes at my religion:' Well, he is only breaking his weapon against a rock. 'He argues against the holiest doctrines of my faith:' does he? Listen to his arguments, and if they be valid, allow their force; if not, rejoice in a faith which will stand the test of reason. 'But he abuses and reviles:' then he disgraces himself and injures his cause, and do you with a better cause employ nobler weapons. 'In this he breaks the laws:' so it appears.—Ought a Christian to invoke the aid of such laws? I come now to the consideration of this question, and have no hesitation in saying that he ought to have nothing to do with them, unless it be to raise his voice for their repeal.

"What is the effect of prosecuting Deism on the individual who is thereby consigned to punishment? You make of him a hypocrite or a martyr. You confirm his worst prejudices, and make him hate Christians and Christianity. Penalty and imprisonment were never yet the means of sincere conversion. Man clings to the faith for which he suffers; his enmity rises with your inflictions. Is it a good deed thus to make the gospel hated? Or suppose his spirit shrinks from the fiery trial. You have then made a hypocrite. No triumph that, for a good man to glory in. How does it affect his party? See, say they, how these Christians meet us; we argue, and they prosecute; we refute, and they imprison. What think impartial lookers on, or what the young, the undecided and the inquiring? In the contest of force with opinion, we all know which way sympathy naturally inclines, and you have to answer for giving them this bias towards Infidelity."

"But it is urged that though the Gospel is above human aid, the poor and ignorant should be protected from sophistical and demoralizing works. I know of but one way of protecting the ignorant, and that is, by destroying ignorance by the diffusion of information. The best defence against sophistry is not its suppression, but its refutation. Danger from books implies ability to read those books, and he who can read one book, can read another; he who can read Paine can read the Bible. The New Testament, originally addressed to the poor, is a continued appeal to the understanding; its character is changed, if you make it any thing else. It knows nothing of implicit faith or blind obedience, and to make them its substitute is gross imposition. By the Toleration now allowed, the poor and ignorant, as they are called, are legally recognized as judges of the Trinitarian controversy, the Arminian controversy, the Episcopalian controversy; and surely not more ability is required for deciding on the merits of the Deistical controversy. Our Lord appealed to the poor on the divinity of his mission, and have we a less enlightened commonalty than Judea, sunk as it then was in ignorance and bigotry and barbarism? Men forget the progress of society when they talk thus; they forget what the art of printing, or even the diffusion of education and knowledge during the last twenty years has done for man. There are but two things which can infidelize the poor of this country, and they are, the obstinate retention of the corruptions of Christianity, and the persecution of Deists. By those means perhaps it may be accomplished, for they and they alone, will rouse the best feelings of human nature against the name of Christianity.

"The feelings of pious Christians are doubtless wounded by insulting language offered to all they revere. Let them meet it by a Christian spirit. Nothing will shew so well the heavenliness of their religion. Let them imbibe the spirit of the following beautiful remark of Robinson;—'Is God dishonoured? Imitate his conduct then. Does he thunder, does he lighten, does he afflict this poor man? Behold, his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies always open before him, his throne of mercy is ever accessible to him, and will you, rash Christian, will you mark him out for vengeance?' I fancy to myself a Christian, who has abetted a prosecution for infidelity, reading such a passage as this. Does not his heart sink within him at the incorrectness of the picture, an incorrectness produced by his instrumentality? 'No,' he may say, 'the sun does *not* enlighten his habitation; I have consigned him to a dungeon. The rain does not refresh his fields; I have invaded his property. His home does not smile; I have filled it with mourning. Revelation is not open before him; I have made him loathe the book, and done the utmost of a mortal to reverse the benignity of God.' Miserable man!"

The following is the concluding paragraph.

“ There is a more excellent way than prosecutions to convert Deists and counteract their efforts. Christians, make your religion more defensible ; not in itself, that cannot be, but as exhibited in your opinions and practices. In your absurd creeds, in your rapacious claims, in your unholy alliance with the state, in your bigotry and persecution, in your tenacity of what is untenable, and in your want of practical conformity with the pure morality of Christianity, lies all the strength of Unbelief. That mighty change effected, which must come, when the reign of Antichrist is over, all hostility will be disarmed, and the genuine Gospel, rising from the ruins of corruption, like the fabled Phœnix in renewed youth from the funeral pile, shall spread its wings for a glorious flight, and urge its resistless course around the globe. The sword then broken, whether drawn for Christianity or against it, more celestial weapons, mighty through God, shall achieve the victory of Truth, and ‘ in the name of Jesus shall every knee bow, and every tongue confess that he is Lord, to the glory of God the Father.’ ”

We have thus done what we proposed towards making our readers acquainted with this sermon. Enough is laid before them to enable them to judge of its sentiments and style for themselves, and to render unnecessary any remarks of our own.

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ARTICLE VI.

*The Judgment, a Vision.* By the Author of Percy's Masque. New York. 1821. pp. 46.

PERCY'S Masque easily placed its author in the very first rank of our poets. We considered it when it first appeared as the most perfect poetical production, with which native genius had presented us ; and we think so still. Certainly nothing has since been written, that renders its claim to this rank questionable. We admired the rich and classical simplicity of its style, its easy beauty of thought and manner, its freedom from all prosing and all extravagance, from every thing puerile and affected. We congratulated ourselves on having among us a writer, who had caught so largely the spirit of the purest and best times of English verse ; and have scarcely felt satisfied with the measured praise that has been passed upon him. Indeed it has been matter of wonder to us, that while so much commendation has been bestowed on short effusions and performances of an agreeable but irregular kind, or lavished on an indifferent story in rhyme,

the public should have received with so little enthusiasm a work, which has done more than any other to vindicate and raise our poetical character.

In "The Judgment" we find the same manly and skilful hand that produced the *Masque*; but employed we think with less effect, and presenting more for a rigid criticism to censure. There is the same beautiful flow of language happily chosen and in every part full of meaning: there is the same gentle and elevated spirit pervading it:—but it is abrupt and disjointed in its several parts; shapes come and pass like forms in a dream; the interest is broken up amidst a variety of objects; and the impression of the whole is vague and feeble. The *Judgment*, is in fact a collection of small pictures; exquisitely drawn and coloured, it is true, but having little connexion with each other, and sometimes as it appears to us quite misplaced. We have fine descriptions, sometimes sublime and gorgeous, sometimes tender and touching; but we are so hurried from one to another as to be fairly fatigued by the very moderate course of forty-six pages. We do not know whether our readers will think there is most of applause or of fault-finding in this. They may think of it as they please; but it is no more than right to bear in mind, that the *Judgment* is the sketch of a vision, and not the ample order of a poem according to the rules. Perhaps, after all, the author has failed but in a single point,—the choice of his subject. Not that it is too awful and solemn, and ought not to be approached; but that it is too deep and high, and cannot be. The secret place of darkness is that which it has chosen; and this is more imposing than any drawn out scene which imagination can present. He confesses in a modest note the intrinsic difficulties of the theme: we go but one step further, and pronounce these difficulties insuperable. If he has fallen short of success, it is only where no one has ever succeeded; and where—we venture to predict, though a work is just announced from the pen of Mr. Southey bearing almost the same title with that under review,—no one ever will be successful.

We have really not much to offer on this piece of some defects and a hundred beauties. We abstain on set purpose from saying any thing of its theology, and any minute criticism of its poetry might seem improper in a journal like ours. But from what has been said already, the author may be shaken a little in his opinion that "they who think the former objectionable, will not easily be pleased with the latter." He will exempt *us* at least from that censure;—censure we call it; for that is but a poor and narrow mind, which refuses to be stirred by the representations of genius and taste, and the sweet utterance of high thoughts, on

account of mere differences of christian opinion.—We will give but an abstract of his design with a few passages ; at the same time assuring our readers, that the selection will not be of occasional bright and blooming spots out of a waste, but will exhibit a fair specimen of the whole.

The Vision is supposed to open itself upon the mind of the sleeping poet on a Christmas eve. A boundless plain is before him, in the midst of which a beautiful mountain rears itself, destined to become the seat of the world's judgment. A new light shines about him, there is a sound of wings and voices, and bright forms are descending.

“ Sudden a Seraph, that before them flew,  
Pausing upon his wide-unfolded plumes,  
Put to his mouth the likeness of a trump,  
And toward the four winds four times fiercely breathed.  
Rattling along the arch, the mighty peal  
To Heaven resounded, Hell returned a groan,  
And shuddering Earth a moment reeled, confounded,  
From her fixed pathway as the staggering ship,  
Stunned by some mountain billow, reels. The isles,  
With heaving Ocean, rocked : the mountains shook  
Their ancient coronets : the avalanche  
Thundered : silence succeeded through the nations.  
Earth never listened to a sound like this.  
It struck the general pulse of nature still,  
And broke forever the dull sleep of death.” pp. 11, 12.

Then follows, in a similar style of magnificence, a description of the celestial personages, who bear chief parts in “the wild pageant.” And now the plain is filled with a countless multitude moving towards the mount :—it is universal mankind, raised from their dust to meet their award. Each comes in the garb and semblance of his earthly days, the prince in his purple, the warrior in his steel, and to the eye of the poet each countenance seems familiar and well-known. After a hasty glance at the mixed, tumultuous crowd, the poet presents to us single groups and distinguished individuals. We pass in quick transition from the Grecian philosophers to the apostles of our Lord ; Adam and Cæsar are brought side by side ; we turn to the Virgin Mary from the “bacchanal hue” of the son of Philip ; and the heroes of our revolution are not far off from the monarchs of the East. Most of these sketches, taken by themselves, are of great beauty. The look of Cæsar is nobly conceived ; and Adam, his hyacinthine locks changed to gray, and the bloom of

Eden fled from his cheek, is an affecting figure :—though the author asks a question, which we do not know how to answer, when he inquires why Eve is absent from him at this awful season.

We cannot forbear showing our readers the picture of Joseph :

“ Not in the poor array of shepherds he,  
Nor in the many-coloured coat, fond gift  
Of doting age, and cause of direful hate ;  
But, stately as his native palm, his form  
Was, like Egyptian princes, proudly decked  
In tissue purple sweeping to the ground.  
Plumes from the desert waved above his head,  
And down his breast the golden collar hung  
Bestowed by Pharaoh when through Egypt word  
Went forth to bow the knee as to her King.  
Graced thus, his chariot with impetuous wheels  
Bore him toward Goshen, where the fainting heart  
Of Israel waited for his long lost son,  
The son of Rachel. Ah ! had she survived  
To see him in his glory !—As he rode,  
His boy-hood and his mother’s tent arose,  
Linked with a thousand recollections dear,  
And Joseph’s heart was in the tomb by Ephrath.”

pp. 21, 22.

The description of Alexander is richly poetical ; and that of the great king of Babylon is full of force ; but we have no room to quote from either. The following is a part of what is said of the group of American patriots :

“ They were the Watchmen by an Empire’s cradle  
Whose youthful sinews show like Rome’s ; whose head  
Tempestuous rears the ice-encrusted cap  
Sparkling with Polar splendours, while her skirts  
Catch perfumes from the isles ; whose trident, yet,  
Must awe in either ocean ; whose strong hand  
Freedom’s immortal banner grasps, and waves  
Its spangled glories o’er the envying world.”

This we confess, is splendid language ; but surely nothing could be more sadly out of place than such a panegyric. The feeling of national pride but ill mixes with the solemnities of judgment ; and why speak of the growing greatness of an empire in the day when all the empires of the world shall be dust ?

Enoch and Elijah now appear in a fiery chariot,

“By flaming horses drawn, whose heads shot forth  
A twisted, horn-like beam,”

and alight on the mount. All is now ready for the great decision. A dark angel with the books of life, who had been particularly described before, opens the volumes as he kneels at the throne. Three blasts from the trump, and the mighty work begins.

“Waved onward by a Seraph’s wand, the sea  
Of palpitating bosoms toward the mount  
In silence rolled.”

As they touch its circle, their whole past lives come up to their remembrance ; they are at once self-acquitted or condemned, and cross to the right or left of the judgment-seat. Thus the world is divided. And now evening comes on in all its softness and glory, and described in the most delicate tints of which our language is capable. All around is beautiful ; but the top of the holy mountain is enveloped in clouds, behind which, as if in consultation, the Judge and the seven Spirits that surrounded the throne are hidden. The angelic bands remain watching in suspense. The effects of the fair scenery of nature,—now arrived at its last hour, more magnificent than ever as if anticipating its renovation,—upon those on either side of the throne, who had been given back so lately to its charms, are related ; and the different emotions, which the evening song of the angels inspired in the bosoms of the happy and the lost. A fine apostrophe is introduced to the setting star of the West, now setting forever.

The clouds now roll off from the summit of the hill, and disclose again the bright forms of the Messiah and his Seraphs. The invitation and the sentence are pronounced. The throne, on which the Saviour sits, begins to lift itself from the Earth.

“Each angel spread his wings ; in one dread swell  
Of triumph mingling as they mounted, trumpets,  
And harps, and golden lyres, and timbrels sweet,  
And many a strange and deep-toned instrument  
Of heavenly minstrelsy unknown on earth,  
And Angels’ voices, and the loud acclaim  
Of all the ransomed, like a thunder-shout,  
Far through the skies melodious echos rolled,  
And faint hosannahs distant climes returned.” p. 44.

Thus the spirits of the blessed and the whole bright pomp are received up into Paradise. The wicked remain behind.

“ Undone, they stood  
 Wistfully gazing on the cold gray heaven,  
 As if to catch, alas ! a hope not there.  
 But shades began to gather, night approached  
 Murky and lowering : round with horror rolled  
 On one another their despairing eyes,  
 That glared with anguish : starless, hopeless gloom  
 Fell on their souls never to know an end.  
 Though in the far horizon lingered yet  
 A lurid gleam, black clouds were mustering there ;  
 Red flashes, followed by low muttering sounds,  
 Announced the fiery tempest doomed to hurl  
 The fragments of the Earth again to Chaos.  
 Wild gusts swept by, upon whose hollow wing  
 Unearthly voices, yells, and ghastly peals  
 Of demon laughter came. Infernal shapes  
 Flitted along the sulphurous wreaths, or plunged  
 Their dark impure abyss, as sea-fowl dive  
 Their watery element.” pp. 45, 46.

Here the vision ends. The dreamer starts from his sleep, and blesses “ the respite ere the day of doom.” We have tried to give a fair and a sufficient account of this bold performance, from the love we bear the feeling, and the honour in which we hold the cultivated talent, that produced it. It is a pleasant thought that the gifted of the Muse among us have generally bestowed attention on the holiest themes ; and that all our poetry, which is of any consideration, is of a pure and elevated spirit.

The names of several might be mentioned, who have written with good success, though their specimens are commonly but the overflowing of the heart, either very short or desultory. In this writer we think we see a disposition to attempt works of a broader and more sustained character ; and are confident that his powers are equal to the noble ambition.

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ARTICLE VII.

1. *Fragmens de l'histoire ecclésiastique de Genève au 19e. siècle, par M. Grénus, avocat. Genève, de l'imprimerie de Luc Sesté. 1817.*
2. *Suite aux fragmens, &c. do.*
3. *Considérations sur la conduite des pasteurs de Genève. 1818.*
4. *Correspondance de l'avocat Grénus avec M. le professeur Duby, vice-président de la société biblique, sur l'accusation d'Arian-*

isme & de Socinianisme faite à la compagnie des pasteurs de Genève. 1818.

5. *Examen des principales critiques dirigées contre la version de la Bible publiée en 1805 par les pasteurs & les professeurs de l'église & de l'académie de Genève*, par J. L. MANGET, ancien professeur de philosophie à l'école normale de France. A Genève, Octobre, 1818.
6. *Genève religieuse, en Mars 1819*. par A. BOST, ministre du saint évangile.

GENEVA,—the Protestant Rome, the city of Beza, Diodati, Castalio, and Calvin,—and more than all the rest, the birth-place of Le Clerc,—is not left behind in the religious progress of the age. While the true doctrine of scripture, recovered by the labours of three centuries of unprecedented research, is gaining ground wherever religious inquiries engage attention, and France, England and Holland, to say nothing of the ultra-protestantism of Germany, are finishing the long-interrupted work which their great men of the 16th century began; while the reformation is completing in countries where, at the period of its origin, there lived not a christian inhabitant, and Asia\* and

\* “A society of unitarians has lately been established at Madrass, consisting wholly of natives. It is under the direction of William Roberts, who is also a native of India. Very interesting communications from him to the Unitarian Society in London, may be seen in the *Christian Reformer*, [Vol. IV. p. 1.] and in the *Monthly Repository*, [Vol. XIV. p. 688.] The first letter of Roberts gives an account of his conversion to the christian religion and the unitarian faith, the organization of the society at Madras, and its present condition and prospects. He has made himself acquainted with most of the best English unitarian writers, and seems to have great zeal in the cause in which he is engaged. He complains much of the want of suitable works in his native language, as very few of his countrymen can read the English. To supply this want in some degree, he translates, and writes notes and commentaries, which are transcribed by his brethren, and circulated as far as their means and opportunity will admit.

“A writer in the *Christian Reformer* observes; “This worthy man is proceeding in his truly evangelical work with judgment and zeal. He had prepared books in the Tamul language for the use of his flock, and had applied, but without success, to the proper authorities for leave to print them. He has also drawn up two tracts on the Hindoo mythology, designed to lead the worshippers of Brahma to the knowledge of Unitarian Christianity. And he is at work upon Notes and Discourses on the Gospels, which he reads in the Unitarian Chapel, and which his brethren copy and circulate. These Hindoo Unitarian Christians have already two schools under their direction.” It may be proper to remark, that Roberts mentions the doctrine of the trinity as having been the greatest stumbling-block to him in giving up his native religion for that of Christianity. His doubts were not fully removed, till he was convinced that the trinity made no part of this religion.” *Unit. Misc.* p. 47.

America are learning the primitive doctrine of the only true God, and Jesus Christ whom he has sent,—the venerable republic, always the seat and the refuge of learning and religion, is not unmindful of its past achievements, nor willing to leave to others the task and the glory of completing them.

It was not for want of such defences as are usually resorted to, to fortify the ascendancy of a sect, that orthodoxy was dispossessed of its strong hold of Geneva. Calvin was a man on whom no lesson of policy was lost ; and when he had had Michael Servetus burned, he did not neglect to extinguish the fires that might be sleeping in his ashes. It was provided in the institutions of that most determined and sagacious heresiarch, that candidates for the ministry should not be admitted to ordination until after having pursued theological studies four years, and sustained an examination which should be satisfactory to the point of their being grounded in his opinions. This provision seemed adequate to secure the orthodoxy of the clergyman when inducted into his office. The charge of guarding against a subsequent lapse was entrusted to the Consistory, a body, composed, if we rightly remember, of clergy and magistrates, and filling its own vacancies. This body was charged to watch over the preservation of sound doctrine. It was empowered to bring before the civil authority those who should despise spiritual censures and profess novel opinions, and to advise with the magistrates concerning the punishment which the latter should execute ; for like that scrupulous body, the Holy Office, it was squeamish about defiling its hands with blood, and preferred to leave the physical infliction to the secular arm. These were dispositions, which, if any thing could do it, would serve to protect the orthodoxy of the clergy ; and for the people, the catechism of Calvin, which perforce they must learn when children, and the liturgy which perforce they must use when men, were relied on to protect them from all false doctrine, heresy, and schism.

In these provisions for the permanency of his system, Calvin made but one omission or mistake. If he could have traced beforehand the course of opinion, as invariable experience has revealed it to us, he would not have permitted his clergy to become learned. It is a mistake which honest defenders of erroneous views of religion must needs make. Taking their sentiments for truths, they naturally suppose that study, far from causing them to be abandoned, will serve to illustrate and establish them. But false views of religion thrive best when the ambition or conceit of the ignorant acts on the credulity of the more ignorant still. So it was in Western Europe from the time of Constantine to that of Luther, and partially so it has been in

later times in England and France. They, who, entertaining any peculiarities of religious opinion, endeavour to raise up a learned clergy to defend and spread them, give in this, without doubt, irrefragable proof of their sincerity ; but if they chance to be mistaken as well as sincere, the very means they have taken to establish their error, lead sooner or later to the exposure and abandonment of it. The academicians of Charles II.'s time disputed long and curiously why a bowl of water with a fish in it was no heavier than without the fish. It at last occurred to them to ascertain the fact, and then the perplexity and the solutions vanished together. And thus the minds of those who are furnished with the means of illustrating erroneous opinions, are apt to turn at last to an examination of their truth ; and then the learning which was designed to maintain the error, first serves to detect and then to extirpate it. The revival of learning was the birth of Protestantism ; and many a Catholic literary establishment soon studied itself out of Catholic restraints. Protestant errors share the same fate. The colleges built to protect, at length renounce and assail them. Let Holland, Switzerland, and Germany more learned than wise, bear witness to this. In England, it is, true theological science does not abound, and the power of the state takes the fondest care of the purity of the church ; but even there, 400 Unitarian congregations,—many an Unitarian dignitary of the church, whose head is clearer than his conscience,—and many a sheet of subscriptions for relief from the articles, “ from academick shades and learned halls,” speak not ill for the growth of just religious views even under the shadow of the Protestant communion the least accessible to improvement. So clear indeed does the import of what we have read and witnessed seem to us, that we desire nothing better than that they, who hold opinions the opposite of ours, should build colleges, found professorships, import books, publish Hebrew, and learn Latin ; confident as we are that soon after they have become formidable opponents, they will, if they keep on in their course, change sides, and become serviceable friends.

Under the later administration of Calvin, religious Geneva settled down into an unmolested quiet. The vigour it had shown in repelling encroachments from abroad, and stifling dissent within itself, was the preternatural heat of a fever, which by slow degrees past away, and left the body healthy but faint. The sphere of true Calvinism, as of every fanaticism, religious or political, is the time of uproar. Its secure undisputed establishment is the invariable precursor of its downfall. The ministers of Geneva, having now all the ground to themselves, and having perchance expiated on the importance of their triumph till they

were weary, began, as good men would naturally do, to select for the subjects of their publick instruction such as were important from their practical bearing, rather than, as they had been accustomed to do, such as derived an interest from being impugned. They felt no longer called upon to defend the doctrines, e. g. of election and reprobation, by any apprehension lest they should be discarded ; and perceiving that, however true these doctrines might be, there was no great good to be derived from continually presenting, and that there was a difficulty in explaining and applying them, they employed themselves more and more in inculcating the religion of the heart and life. The simple and practical truths of christianity came out in bolder relief ; the doctrines of Calvin sank from the foreground of the picture, and, though no one doubted that they were still there, no one cared to retouch the decaying colours, for none found that any grace had been lost, or that the expression of the whole had been in any degree marred, when they faded. With the people, opinion took the same course, which some time since the Panoplist very justly declared that it always will take under such circumstances.\* Not hearing the doctrines of Calvin insisted on in the publick discourses, and not finding them in their reading of the Bible, they ceased to remember that these doctrines were considered as making part of the system of Christianity ; in other words, the popular belief imperceptibly ceased to embrace them.

Such being the state and the course of things at Geneva, the common belief, which was actually entertained at the beginning of the 18th century, may be considered to be that form, which is called—whimsically enough,—moderate Calvinism. Being interpreted, this phrase means that doctrine,—the opposite of Calvin's,—which was once maintained by Pelagius, and afterwards by Arminius, and takes its name from both. Up to this period, though the character of preaching was decidedly practical, nothing specifick had shown the course which opinion had been taking. The first measure of importance which marks its progress, was a decree of the Company of Pastors in 1725, releasing the candidates for ordination from subscription to the Helvetick confession, and to the decrees of the Synod of Dort, and requiring of them, in place of it, only a profession that they held “the true doctrine of the Holy Prophets and Apostles, as comprised in the books of the Old and New Testament, and summarily set forth in the catechism.” An event of much more consequence was the election, not long after, of Professor Vernet to the theo-

\* Panoplist for 1815. Review of *American Unitarianism*.

logical chair. Bold, learned, subtle, and eloquent, of inflexible nerve, of imperturbable coolness, and apostolical elevation and purity, the new incumbent undertook the task which his weaker associates had been baffled in by their own fears,—published his disbelief of the doctrines of the consubstantiality of the son, and the imputation of Adam's sin to his posterity,—and his apprehensive elders found themselves relieved at once from the weight of their considerations of expediency, their misgivings, their doubts, their *ambages et longa exorsa*, by seeing a great part of the enlightened and religious population of Geneva fall in, without a clamour, with the views of the single hearted reformer, and the rest, though less openly favouring the change, yet manifesting no discontent.

A revolution like this in the heart of the Protestant body could not be long unknown. An insidious statement in the article *Geneva*, of the French Encyclopædia, attracted the attention of Europe to it. "The ministers," said this writer, "are far from thinking alike on the articles of religion, regarded elsewhere as the most important. Many disbelieve the divinity of Jesus Christ, of which Calvin, their leader, was the zealous defender. To say all in one word, many pastors of Geneva have no other religion than a perfect Socinianism." This representation gave rise to a sort of manifesto of the company of pastors under date of Feb. 10th, 1758, with a MS. copy of which a friend has favoured us. It professes to contain the "unanimous sentiments of the company," and therefore, though we find no intimation that any one of them held the doctrine of the trinity, it does not, on the other hand, show what were the particular views entertained by them concerning the person of our Saviour. There was probably a diversity of opinion. No change of sentiment, nor any particular sensation appears at that time to have been produced at Geneva by the outcry from abroad. A thesis defended by a pupil of Vernet, to the effect that "the person of Jesus, excellent as it is, is not to be considered as equal with that of the father, and that the same degree of honour is not to be rendered him," gave occasion to the clergy of Paris, in a paper presented in 1780 to Louis XVI. to represent the Genevan branch of the reformed church as having passed, in rejecting the Deity of Christ, the immoveable boundary, which in their judgment separated Christianity from Deism; and some Catholick writers made no scruple to declare—what we think was only premature,—that the body of the Protestant Church sympathized with that of Geneva.

We are not aware of any other public indication of the progress of opinion in the last century, except that in 1788 the cate-

chism of Calvin was superseded by another, better adapted to the existing state of acquaintance with the truth of scripture. The French revolution probably turned the thoughts of the Genevese into a different channel, and found other employment both for their good men and their demagogues. In 1807, a reformed liturgy was substituted for that anciently in use, and two years earlier, a new translation of the Bible had been published under the authority of the Pastors. This latter work had been in preparation upwards of a century, and there is no pretence for regarding it in any other light, than as the impartial result of the endeavours of a succession of studious men, so to avail themselves of the great progress which had been made in acquaintance with the original languages, as to present a faithful version of the sacred writings. We have not seen a copy, but we do not find that any fault has been found with it, except that it has not sufficient leaning towards orthodoxy ; in other words, it no more countenances orthodox views than the original scriptures themselves. Professor Schærer of Berne pronounces it to contest the palm with all other French translations, as well for its fidelity, as for the beauty and exactness of its language. The *examen des critiques* &c. is an extract from a work of Professor Schultess of Zurich, and is a learned defence of the Genevese version. We learn from it, that the rendering of the following passages had been made ground of complaint.

Micah v. 2. The last clause in this verse, which stands in our English Bibles, *from everlasting*, is rendered in the Genevese version, *from the most ancient times* ; an unexceptionable translation, if so plain a book as Simon's lexicon is to be trusted.

Matt. ii. 2. "We have come to *render homage to*," instead of *worship* him. The former is the proper rendering of the word, which never implies in itself an act of religious worship. Comp. Matt. xviii. 26. Acts x. 25.

John xvii. 3. The Genevese translators render, *de te connaître toi qui es le seul vrai Dieu, & Jésus pour le Christ* ; "to know thee who art the only true God, and Jesus for the Christ," &c. Whether this rendering makes the sense clearer or not, the alteration has no bearing on the Trinitarian controversy. Against the doctrine of the trinity the text was as strong as could be desired before.

Acts xx. 28. *L'église du Seigneur*, "the church of the Lord," instead of the church of God. Here the fault of the Genevese translators is, that they have followed the genuine text of St. Luke, instead of the supposititious text of the Codex receptus. The reading *Θεου*, of God, is rejected by Griesbach, himself a faithful trinitarian, as being countenanced by not a single MS. of

authority, by only two versions,—one of them the later vulgate, and the other belonging to the sixth century, and having *κυριον* in the margin,—and by the citations of no fathers, except perhaps Epiphanius,—whose own reading however, is disputed,—and Ambrose ; both of them so late as the 4th century.

Phil. ii. 6. Etant l'image de Dieu, n'a point regardé comme une proie à ravir de s'égalér à Dieu. "Being the image of God, did not consider equalling himself with God as a possession to be seized on." For an exposition of the incorrectness of the common version of this passage, see Disciple i. 415.

Heb. xiii. 8. Jésus Christ est au jourd'hui le même qu'il était hier, & il le sera toujours. "Jesus Christ is the same to day that he was yesterday, and he will be the same forever." Whatever may be thought of the taste of this rendering, which we confess does not strike us favourably, we do not see that it is questionable on any other score. We do not discover that it has any different meaning from "Jesus Christ the same yesterday, today, and forever."

II. Pet. i. 1. De notre Dieu & de notre Sauveur Jesus Christ. "Of our God and of our Saviour Jesus Christ," instead of, "of our God and Saviour Jesus Christ." In this rendering the new Genevese translation agrees with our own in common use. Whoever after reading Winstanley's tract, shall maintain that that of Calvin is for any reasons of grammar to be preferred to them, will do it at the risk of his credit either for capacity or candour.

If any thing were wanting to repel from the Genevese editors the suspicion of a design to warp the sense of the sacred writers to suit their own views,—it would be, that they have been content to forego in some instances the support which those writers give them, and with a delicacy for which we have any thing but praise, have forborne to disturb the spurious text of I. John v. 7. and the spurious word *God* in I. Tim. iii. 16. We do not know how the christian character of an age can well contract a deeper stain than in seeing palmed, edition after edition, on the ignorant public, the acknowledged forgeries of a knave, or blunders of a drudge, under the name of the Holy Apostles of our Lord ; and when posterity, sitting in judgment upon us, shall find that this thing has been done, and shall moreover find a chapter headed *the Divinity of Christ*, under covers, marked with the brand of a society, which they shall learn from history professed to distribute the scriptures without note or comment,—it will be in exceeding mercy if any extreme term of reprobation shall be spared us.

The controversy, to which the pamphlets, whose titles are at the head of this article belong, broke out in 1816. In that year,

in consequence of an excitement produced by some female preaching, the Venerable Company of pastors found it necessary, for the maintenance of discipline in the school, to forbid the students under their care to attend other religious services than those of the established church. M. Empaytaz, one of their number, whose taste was thwarted by this measure, retorted by a pamphlet in which he accused the company of Socinianism, and cited various public acts of theirs in proof of the charge. In the midst of the sensation excited by this insubordination, so new a thing in Geneva, two English gentlemen, represented,—we know not how truly,—as being connected with the British and Foreign Bible Society, arrived in that city, and having plenty of money, leisure, and zeal, engaged themselves to keep the flame alive. Pamphlet on pamphlet poured over Switzerland and into France; and the pulpit, it seems, was coming to be comprehended within the lists, when the company, justly thinking that the religious feelings of the people were their care, and willing to preserve one spot to be yet an ark of refuge to these, published a regulation, requiring of the ministers and candidates for the ministry to abstain in their sermons from discussion of the points in controversy. Here was new ground of complaint, for the freedom of dispute is a liberty in which it is grievous to be restrained; and still harder is it to bear the loss of the opportunity to signalize one's self as a martyr. One of the ministers, M. Malan, refused to take the engagement, and was deprived. His example was followed by four students, who were in consequence denied ordination.

The regulation of May 3d, 1817,—of which we have spoken,—runs as follows:

“ The company of pastors of the church of Geneva, penetrated with a spirit of humility, of peace, and christian charity, and satisfied that the existing exigencies of the church entrusted to their care, call on them for wise and prudent measures, resolve, without pretending to pronounce a judgment on the following questions, or desiring in any respect to limit freedom of opinion, to require the following engagement of candidates for the sacred office, and ministers who propose to exercise their pastoral functions in the church of Geneva.

“ We promise, as long as we shall reside and preach in the churches of the canton of Geneva, to abstain from maintaining either in an entire discourse, or in part of a discourse directed to that end, our views :

1st. Of the manner in which the divine nature is united to the person of Jesus Christ.

2dly. Of original sin.

3dly. Of the manner in which grace operates, or of effectual grace.

4thly. Of predestination.

"We promise finally, not to contest in our public discourses, the sentiments of any pastor or minister on these subjects. And we engage, whenever it is necessary to explain ourselves on any of them, to do it without enlarging, to avoid expressions unknown to the sacred writers, and to use, as far as possible, the terms which they employ."

The right and policy of this measure,—as might be expected,—make great part of the discussion in the publications of which we have undertaken to give an account. M. Grénus, *avocat*, is a lawyer of that stamp of which every country is perhaps fated to have one, who in setting up for theologues, carry with them to their new enterprise the pitiful tricking and unbounded license of speech they had learned when pettifoggers. His writings put us forcibly in mind of some which have been produced under circumstances somewhat similar, nearer home. Nothing can exceed the intemperance of his style, except it be the impertinence and inanity of the reasonings, and the dishonesty of occasional statements.\* His arguments are not theological, as might be expected, but prudential. He says not a word about the proem of St. John's Gospel, but is very full upon the preamble of the Holy Alliance, and scruples not to declare, that if the Genevese pastors persist in interpreting scripture in a different manner from the three high contracting parties, the latter will take it unkindly. He prudently lays down that "we ought never to lose sight of what a wise policy requires," and strongly apprehends that as

\* For example, he professes to quote the following, *textuellement*, for a question and reply of the catechism of 1814.

Q. What results from what we have said of the person of Jesus Christ.  
A. That we ought to be penetrated with respect for him.

We have in our possession a copy of the catechism, from which we find that the actual answer is "his character ought to inspire us with respect, submission, confidence, and love," and some appropriate texts are subjoined.

The mistatement gives occasion to M. Grénus to make the following remark: "The Mahometans profess the same opinion;" in which he has been imitated by a correspondent of the Evangelical Magazine, quoted in the Panoplist XV. 349. "Just such an answer," says this writer, amplifying, "as the Mahometans would make, who never name him without adding, upon whom and upon all prophets be blessing."

Another instance of this is that in professing to give the engagement required by the regulation of the 3d May, 1817, entire, "je la transcris en entier," he omits the preamble, which was plainly intended to conciliate.

the orthodox laurels of Geneva wither, its citizens will have fewer students from abroad to board, teach and clothe, and its young ministers will find it harder to be settled to their liking,—an inconvenience, this last, which he considers as particularly to be deplored, since in the existing “stagnation of commerce, there are a great number of young men, to whom the calling of the evangelical ministry is a precious resource.” An old Roman, or an aspirant of the church of England could not be more deeply persuaded than he, of the wholesomeness of the doctrine by law established. “Where should we be,” he asks, “if the fundamental maxims of religion were abandoned to the fluctuations of sectaries, and the government was not the head of the church?” “You will surely admire the wisdom of providence in the happy inspiration which led the reformers and the government, to settle a basis of doctrine by law. They fixed it thus on foundations, not to be shaken. They rendered it immoveable, as it should be. For, what is a religion of which the vacillating doctrine depends on the opinions of theologians, on the pride or caprice of the head of a sect? These reasons show the wisdom of the ecclesiastical ordinances, in establishing the great points of the reformation. This is the step which the great Theodosius took under similar circumstances. ‘This wise prince,’ says a learned historian, ‘would not engage in any controversy. He commanded a strict adherence to the religion which St. Peter had taught the Romans, the tradition of which was preserved by the pontiff Damasus, and Peter, Bishop of Alexandria. He established the trinity as the supreme law both of church and state. He pronounced such as rejected this doctrine to be fools and blind, and branded them with the odious name of heretics. He forbade their assembly in future to assume the name of church; and the learned Baronius calls this decree; *aurea sanctio, edictum sanum & salutare*.” He protests that “the law of a people is a homogeneous whole, of which the religious code makes part;” he cites the opinions and practice of the ancient philosophers; and again, lest his model of princes should fail to gather all his fame, or the “flambeau of history” waste a spark of its light, repeats, that “the great Theodosius, who feared, above all, the subtilty of the Arians, required that the people should receive the Christian doctrine as explained by two learned fathers of the church.”

From these productions, though their spirit is somewhat variable, and that conduct of the pastors, which is on one page *scéleste, perfide, impie*, is on the next *tout au moins imprudente*,—we had already suspected, what we have since learned from another source to be true, that their author was one of those unfor-

fortunate persons who not only do not recommend their cause either by good logick or good temper, but whose more than questionable name is felt as a burden on it. The language which he applies, and the motives which he attributes, betray an experimental familiarity with unworthy arts which it is for no man's credit to have attained, and he appears formerly to have acquired no good notoriety in political life, if we may judge from the remark of one of his opponents, which has probably a deeper meaning than we perceive; "*I was too young in 1793 to assist in the inauguration of the temple of reason at Ferney, and I was not seventeen at the date of the conspiracy of Soulavie.*" He is no bad representative of a class of controversialists who often arise at such times, and with nothing to stake on the issue, and the fiercest of passions to indulge, or the vilest of interests to serve, owe a transient notoriety to nothing else than the shamelessness with which they assail worthy names which have been long establishing, and longer revered. His coadjutor, M. Bost, is a controversialist of a different complexion. As we judge from his work, he is one of that class of persons to whom the world has the tenderness to give the credit of a conscientious purpose, when they do the most injurious deeds; men in whom one is at a loss whether most to blame the inconsideration,—which in others would be called wantonness,—with which they take their side, or to praise the consistent doggedness of will with which they cleave to and labour for it; men, of those scanty dimensions of mind that you see it is utterly in vain to attempt to alter their convictions, and who are excused, do what they will, because it is obvious that they are faithful to obey the decisions of a conscience, which to be sure they will take no pains to enlighten; a class of men, whose good intentions only cause them to be the greater nuisances in society. Levity effects nothing; the unprincipled are distrusted, and may be denounced; but these men are stout, substantial, trusty allies to a bad cause; because they encourage doubting friends by the deep sincerity of their own adherence to the part they have taken; and embarrass opponents, for a fair mind cannot but yield them a sort of respect—and forbearance towards the honest dupe causes the mischievous error to fare the better. M. Bost, indeed, deals not scantily in severe charges; but there is something to soothe the pain of a wound, in the thought that it was inflicted in goodwill; and they who have been versed in the trying chances of a season of religious reform, have learned that there is a difference between being called unpleasant names by a profligate demagogue, and by a good sort of man who only detests them because in his conscience he believes them in the wrong. So that

we dare say the pastors of Geneva smiled when they read "*il sentiment en un mot*" in M. Bost's pages, and took off their hats to him none the less graciously the next time they met on the Treille.

We suppose it is almost superfluous to say that the writers on the other side discover a very different temper. They write like men earnestly desirous of promoting the knowledge and spirit of the true religion of Christ; conscious to themselves of having no object so dear as that of advancing the interest of his kingdom; willing to endure hardness as good soldiers; and not forgetting that indignity and opposition, the estrangement of the mistaken, and the invasions of the violent, have been the price which every religious reformer has paid for his unfading crown of glory from the first century to this. M. Duby, the correspondent of M. Grénus, replies to his allegations in the kindest style of pastoral remonstrance.

"Had you investigated," he says, "the subjects which you treat; had you considered their relations and consequences; had you been acquainted with the spirit by which the company of pastors is animated, the circumstances in which it has found itself placed, and the motives by which it has been governed, both in what it has done and foreborne to do, perhaps you would not have adopted the course you have done. At any rate you would assuredly have pronounced, on subjects so difficult, a more forbearing judgment; you would have avoided many errors of fact, into which you have fallen; and would not have attributed to many of the pastors, sentiments and motives which were never in their hearts."

"Permit me to invite you to call the attention of the Genevese to those great principles of religion, which serve as the basis of practice; which inspire the heart with all that is good and generous;—labour to awaken in our country that religious spirit, which nerved our fathers for such great sacrifices; devote to the instruction of our fellow citizens your learning, your ardour, the experience you have acquired in the stormy seasons we have passed through; thus you will consecrate to the noblest of all ends, the strength which yet remains to you, render your white hairs honourable, and carry with you the remembrance of the good you have done."

And again, in a second letter;

"I have no spirit for contention; I love peace. I hold firmly to the essential truths of christianity, but at the same time, I believe that humility, mildness and charity, are virtues which should characterize the disciples of our master."

"I ought not to doubt, sir, that in taking part in this unhappy discussion which has arisen in our church, you have been solely governed by love for your country, and the principles which you

imbibed under the paternal roof. Convinced of this, will you permit me to use the rights of my office, to present one consideration to your mind. You are, if I mistake not, near 70 years old; you are drawing nigh to the end of your career; are you satisfied, if you continue in the course you have adopted, that at the moment when life is about to forsake you, and eternity is opening before you, your conscience will bear you witness, that you have made the best use of your latest powers for your country and the church? Do you think, at least, that the means which you employ to reclaim those whom you charge with having wandered from the truth will then seem to you the best? If, after having examined your heart, you can give an affirmative answer to these two questions, I have no more to say."

The work which we have placed the third in order, at the head of this article, is exceedingly well written, with great skill, power, and modesty. The author proposes to himself three objects; to show that the company of pastors has not deserted the principles of the reformation; to make it appear that the conduct of that body was wise and prudent, and to defend their right to require such an engagement as that of May, 1817. The first of these points is of course of the greatest general interest. We quote the following observations.

"As the purpose of the reformers was to *reform* the christian religion, it became them, in destroying the abuses which had introduced themselves into it, to settle at the same time some immoveable principles which should forever dry up their source. One may reduce all the errors with which, during ten ages ignorance and superstition, obscured christianity, to these three principals. 1. The right which popes and general councils arrogated to themselves of deciding in matters of belief. 2. The interdiction to the people of the holy scriptures. 3. The power granted to the priests, of absolving from sin. Thence were by degrees derived a crowd of practices, sacraments, articles of belief, altogether foreign to the pure evangelical doctrine. As to other abuses, such as the celibacy of the clergy, the church hierarchy, the monastic life; these they condemned less for themselves than for their consequences, and there is a difference of opinion as to their expediency under certain circumstances.

"To the three sources of corruption which I have mentioned, our reformers opposed three great principles. 1. No one has authority in matters of belief. 2. The sacred scriptures are free to all. 3. God alone can forgive sin. These three principles, founded at once on the reason of things, and the gospel rightly understood, are the basis on which Luther, Calvin, Zwingli, and the other great geniuses who seconded them, planted themselves to restore a primitive simplicity in religion. These form, therefore, the true essence of the reformation. They are its fundamental doc-

trines. Take them away, it falls, and we may all bow before the tiara. Admit them, you are a protestant. If Calvin wished to fix the minutiae of our belief, he was unfaithful to the first principle; he stood in full contradiction to himself; he usurped a right which he refused to the whole assembled church. If this is not clear, nothing can be so."

On this inspiring and much mistaken subject of the doctrines of the reformation we explained ourselves in part in the last number, and our narrowing limits warn us that we must bring these observations to a close. On the appearance of the third letter of M. Gréus, the council of state who,—though it seems they felt with the pastors, for "what" says one of the writers, "is the decision of a socinian magistracy in behalf of a socinian clergy,"—were yet too much concerned for their dignity to suffer them to encounter such an adversary, forbade the company to make any reply. Gréus was convicted of a libel, and sentenced to three months imprisonment, but in consideration of his age and infirmities, was permitted to remain under arrest in his own house. He died before the term of his imprisonment expired, and his coadjutor, M. Bost, finds nothing better to say of him than this;

"There are individuals and bodies which only serve the good cause in attacking the bad. Their motives may be pure or not. I engage not at all in this inquiry.

"No one could approve my pronouncing too severe a judgment on a man who has just been called before God. Still I will say, as an historian, that he did not lead a Christian life, and that his writings show by their tone, so harsh and absolutely *destitute of unction*, that he did not act at all in the spirit of the gospel. They who regard him as having spoken in general only melancholy truths, must acknowledge this."

M. Malan, the ejected minister, on further deliberation, signed the engagement, and was restored to his office, but broke it on the first opportunity, and was again deprived. The malcontents organized themselves into a separate congregation without the pale of the establishment, and as late as our advices reach, were worshipping by themselves in what was called the new church. The sentiments of the company had passed into the French churches of their connexion; of which a traveller in that country, as early as 1817, whose facts are easily separated from his opinion, thus speaks;

"The Protestant clergy of France, may be divided into two classes; those of the country, to whom may be joined all natives of Switzerland, except the Genevese; and the Genevese clergy, who serve some of the principal churches of France. The former

preach, for the most part, the word of God, without sensibly disfiguring it ; and there are rarely found among them false teachers, properly so called. They have commonly neither great eloquence nor extensive knowledge, while *almost all the Genevese one finds more or less distinguished for oratorical talents, extensive learning, purity of life, and propriety of deportment.* But some fail in Christian humility and simplicity."

We can add but one remark to these which have already carried us so much further than we anticipated. We do not indulge in weakly founded expectations when we say that the course through which we have traced the Genevan church, may be depended on to be that in which the protestant world is advancing. The progress, if slow, seems to be regular ; it is certain, though impeded. Unitarian christianity is the truth of scripture, and therefore the better this is understood, the more will that prevail. It has found its way over barriers of Calvin's building ;—who will build better ? among the Genevese clergy, the very elite of protestantism ;—who have studied or prayed more ? who have clung more affectionately to the traditions of their fathers, as long as fidelity to a higher principle would let them ? on what happy spot of the world, might the precious influences of God's grace be expected more plentifully to fall ? Let orthodoxy endow its colleges, educate its youth, and distinguish its adroit defenders. The root of its overthrow, which it nourishes, grows faster than itself ; and the identical pine seats which the preacher so eloquently apostrophized at the opening of the Andover chapel, may perchance survive the orthodoxy of those whose weight they sustain. Nor are we forgetful that there are harder obstacles to pass than creeds and test-laws. "Blood is redder than wax" says the Scottish proverb. The religious belief, which an age loves to cling to, is written deeper in the history of its ancestry, than in the confessions of its priests ; and we are not sure but we should have more tenderness than we could justify to ourselves for the Genevan, who should cast a lingering look on the faith, in the new stimulus of which his fathers were proof against, the treasures of Philip II. and the arms of Charles Emanuel ; or for the Scotchman who should love the doctrine of that sermon that was preached to the covenanters on the eve of Loudon Hill. For ourselves, we are not ashamed to confess such a bias towards what was valued by the great and good of old, that, if opinions were indifferent, we would fain think in all things as Eliot and Winthrop thought. But the truth is that we must be content to form our opinions as just and wise men in ancient times formed theirs, without fear or favour. Opinion will not be bound by a form of

words, nor even by those stronger ties with which the recollection of a past age of glory binds it close upon the hearts of a people. It moves quietly, but irresistibly, on towards truth, and will move, till truth is reached.—The destiny of primitive, uncorrupt christianity is thus continually unrolling itself. The roots of its second growth were in the two great protestant principles of the sufficiency of the scriptures, and the right of private judgment. The trunk has risen and swelled in blast and sunshine, till in the magazines of nature there is no longer any tempest that can sway it. It has shot its strong branches abroad. They stood for a season bare and ungraceful, but at length a beautiful verdure has covered them. The blossoms have spread in a propitious season. The first fruits have already been gathered, and soon it shall bend beneath an abundant harvest that shall be for the healing of the nations.

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## INTELLIGENCE.

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*Evangelical Missionary Society in Massachusetts.*—The semi-annual meeting of this society was held at Charlestown, on Wednesday, June 20th. The members assembled for the transaction of business at the Washington Hall, and attended divine service in the New Church, of which Rev. Mr. Walker is Pastor; where, after the usual devotional exercises, an appropriate discourse was delivered by the Rev. Joseph Tuckerman, of Chelsea. The collection taken after the discourse was liberal; and gave evidence of the increasing interest felt in the plan and objects of this useful and important institution.

We insert with great satisfaction the following letter, addressed by Rev. Dr. Channing to the Treasurer of the Society, announcing a most generous donation. It is published by the unanimous vote of the society, who deemed such a benefaction entitled to their public and cordial acknowledgment. We will hope, that such an example of christian zeal and liberality may find many followers.

Boston, June 20, 1821.

DEAR SIR,

I lately transmitted to you the sum of two thousand dollars, sent to me by an unknown donor, for the Evangelical Missionary

Society, in Massachusetts, of which you are Treasurer ; and I now communicate an extract from the letter accompanying this liberal donation.

“ The enclosed sum of two thousand dollars the writer wishes to present through you to the Massachusetts Evangelical Missionary Society, to be appropriated by them, in the manner they shall judge most beneficial to the cause of liberal Christianity, which, the writer trusts, is the cause of pure and undefiled religion.”

I doubt not that the friends of the Evangelical Society will unite with me in thanks to HIM, from whom all good purposes proceed, for this act of Christian liberality, and I trust that it is a pledge of future benefactions to that excellent institution. I would also take this occasion to express my gratitude to the unknown donor for the happiness and honour which he has conferred on me in making me the instrument of communicating his bounty.

As to the application of this fund, I will take an early opportunity of expressing my views to the Trustees, only observing at present, that I would recommend that it should be kept as a distinct fund, under the name of “the donation of an unknown friend,” or any other appropriate title.

With great regard,

Your friend and servant,

WILLIAM E. CHANNING.

BENJAMIN GUILD, Esq.

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IN the month of May last, at a meeting of several gentlemen, desirous of promoting the circulation of works adapted to improve the public mind in religion and morality, it was resolved to circulate the following constitution for subscriptions :

ART. 1. The Government of the society shall be vested in a Treasurer, Secretary, and Publishing Committee of three, who together shall form a Board of Trustees and be elected at a meeting of the society, which shall be holden annually on the first Wednesday of June.

ART. 2. The Treasurer shall be the depositary of the society's funds, which he shall pay out only on a vote of the trustees.

ART. 3. The Secretary shall keep the records of the society. He shall also conduct that part of its business which relates to purchases and sales, and shall keep accounts thereof by regular double entry, so that his books may at all times show the course

and situation of the society's pecuniary transactions ; rendering semiannually to the Treasurer, an abstract or account current thereof, by whom it shall be examined and submitted to the Trustees : But as this may require more manual labour than the Secretary can conveniently bestow, he is authorized to employ any necessary assistance at the society's expense.

ART. 4. The Publishing Committee shall select, or obtain the books to be printed, and correct the press, taking care to choose those which inculcate an enlightened christian piety and pure morality.

ART. 5. The Trustees shall meet quarterly, supply any vacancies which occur among the officers between the annual meetings, make such rules and regulations as the good of the society requires, (not infringing this constitution,) direct the payment or investment of monies and appoint agents to vend and distribute their publications.

ART. 6. The funds of the society shall be raised by an annual subscription by the members of not less than two, or a life subscription of not less than twenty dollars, by donations and the profits of sales.

ART. 7. The Trustees may direct the gratuitous distribution of a moderate amount of Tracts ; but the remainder shall be sold, if practicable, at such an advance from the cost, as to defray the expenses of the society and add to the capital stock an interest of six per cent annually.

ART. 8. No change shall be made in the constitution of this society without the assent, by ballot, of three fourths of the members present at an annual meeting, and the principle of making the capital an accumulating fund shall not be abandoned, until it has been tested by ten year's trial.

The undersigned subscribe to the above articles, and agree to pay the sums set against our names. It being understood, that two dollars paid per annum or twenty dollars paid in advance, constitute us members of the society.

*Boston, June 6, 1821.*—A meeting of the *Subscribers to the Publishing Fund* was holden, and the following officers were chosen :

GEORGE BOND, ESQ. *Treasurer.*

JOHN S. FOSTER, *Secretary.*

Rev. J. TUCKERMAN,

Rev. J. G. PALFREY,

GEORGE TICKNOR, ESQ. }

*Publishing Committee.*

*Boston, June 25, 1821.*—A meeting of the Trustees of the Publishing Fund was holden this afternoon, and the following

regulations were adopted for the government of the Society's affairs :

1st. The publications of the society shall be on a 12mo. page, with a fair type of the kind used by Wells & Lilly in publishing the Christian Tracts.

2d. They shall be stitched in a neat coloured cover, the last two pages of which shall contain advertisements of books approved by the Committee.

3d. Persons desirous of procuring the publication of a useful tract, are requested to submit the same to the committee, and to name such aid as they propose to give, either by taking part of the edition; or by donation.

4th. The Publishing Committee shall be supplied at the Society's expense with such books as are necessary to enable them to select for publication.

5th. The Secretary is authorised to agree with Cummings and Hilliard as general agents, and also with a Printer, for printing the tracts on equitable terms.—Adjourned.

The Publishing Committee request the attention of their friends to the third regulation above recited, and will feel indebted for any suggestions which may assist them in their selections of tracts to be published.

*Massachusetts Bible Society.*—The annual meeting of this institution was held at Chauncey Place on Thursday June 7. The discourse was delivered by the Rev. Joseph Tuckerman, of Chelsea. The Executive Committee made report, that "there had been distributed during the past year

71 large Bibles,  
1091 small do.  
1729 Testaments.

2891.

And that there are now on hand at the depository, 79 octavo bibles, 104 minion do. and 2 testaments. That their efforts to diffuse the scriptures have been as gratefully acknowledged as in times past, and new evidence has accumulated that the labours of the Society have not been in vain." The officers of the last year were re-elected, except that the Rev. Dr. Channing having requested to be excused from further labours in the executive committee, the Rev. Benjamin B. Wisner was appointed in his stead.

The following report of the executive committee was accepted, and the votes adopted according to the recommendation.

*Report of the Executive Committee, June 7, 1821.*—The Executive Committee of the Massachusetts Bible Society, to whom it was referred to consider “whether any further regulations are expedient in regard to the distribution of Bibles and Testaments, and if any what,”—beg leave to Report;—

That it appears to them that both the trouble and the responsibility of distribution have too much rested upon the single gentleman who keeps the depository, and that it would be an act of justice to him, and probably better subserve the interests of the institution, if the heavy burden of hearing and judging of applications for bibles were taken from him and shared by the other officers of the society. In this view, which they think accords with the opinion of the trustees, they recommend the passing of the following regulation :

“No bible or testament shall in future be given to any applicant, except upon a written order from one of the trustees.”

Your committee have also, according to order, “taken into consideration the expediency of altering the time of the annual meeting.” They are of opinion, that the holding of this meeting, as it is now held, is not doing justice to the claims and objects of the institution. As it takes place immediately after election week, when our fellow christians are wearied with occasional services ; and at eleven o’clock in the morning, when they are engaged in the busy occupations of life ; the consequence has been that it is very thinly attended, excites no interest, and produces but a trifling contribution to the funds. With the wish to remedy these evils, your Committee recommend the following *vote* ;

“The annual meeting shall in future be held on the evening of the first Thursday in May.”

The place and hour of the meeting are to be appointed by the Trustees.

The donations to the society during the past year have been :

Donation from His Honor William Phillips . . . .	500
“     “     a Lady, by William Hales . . . .	3
“     “     a Gentleman in Portland . . . .	1
Donation from Young Ladies’ Reading Society in Sherburne, by Shearjashub Townshend	20
“     “     S. T. Armstrong . . . . .	2
“     “     Barnstable County Bible Society . .	45
“     collected by H. Wenzell, Esq. . . . .	3

Brought forward . . . . .	574
Bequest of Mrs. Lydia Sparhawk, by Rev. Dr. Baldwin, her Executor . . . . .	1000
Donation by Rev. Francis Parkman, from a Friend deceased . . . . .	20
„ from Romanus Emerson . . . . .	5
„ J. Lovell, Esq. of Medway, by Rev. J. Pierce . . . . .	5
Bequest of Samuel Mann of Wrentham, by Abijah Pond . . . . .	230
Donation from N. Wales . . . . .	1
„ „ Malden Branch Bible Society, by Rev. Aaron Green . . . . .	23
„ „ the Dover Female Bible Society, by Rev. Ralph Sanger . . . . .	22
„ „ Female Cent Society in the West Parish in Dedham, by Rev. John White . . . . .	12 24
Collection by Rev. Mr. Jenks, from Seamen . . . . .	1 12
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## NEW PUBLICATIONS.

Protest against proceedings of the first Church in Worcester. By Samuel Austin, D.D. Member and formerly Pastor of said church.—pp. 16.

This paper was read to the church for the purpose, it would seem, of obtaining two votes which were designed to correct certain irregularities, and by a spontaneous acknowledgment to repair the wrongs which in the judgment of Dr. A. had been done to some of the brethren. Failing in this, the protest is published.

Natural Theology ; or a demonstration of the Being and Attributes of God, from his works of Creation. By William Enfield, M.A. Hartford.

Pure Religion recommended as the only way to happiness : or dangerous prevailing errors exposed and gospel truths vindicated ; in a series of dialogues. By Rev. J. Thornton. Boston. pp. 250.

This we perceive from the advertisement to be a calvinistic work, but are sorry not to have had an opportunity of acquainting ourselves with its contents and merit.

A Historical Sketch of the Convention of the Congregational Ministers in Massachusetts, with an account of its funds, its connexion

with the Massachusetts Congregational Charitable Society, and its rules and regulations. 8vo. pp. 32.

This pamphlet was prepared by a Committee of the Convention, and published by their order.

Catechesis Religionis Christianæ brevior, Hebraice ; versa publicque oblata A. D. 1689 per Gulielmum Seaman M.D. Editio Secunda per Reverendum Timotheum Alden, Praesidem prof. q. Ling : OO. Hist. Eccles. ac Theol. S. Sanc. Collegii Alleghanensis. pp. 36. Philadelphiae. 1821.

This Hebrew version of the Westminster Assembly's Shorter Catechism was made, as Dr. Seaman says, 1. because he thought it a pity that it should not exist in the Hebrew as well as in the Greek and Latin tongues ; 2. because he thought it might be of service in instructing the Jews in the principles of the Christian Religion ; and 3. because he supposed it might afford some assistance to christians who were desirous of acquainting themselves with the Hebrew language. These reasons probably have had their weight in inducing the President and Professor of Alleghany College to cause its republication ; to which he has added two more ; viz. that the copy from which it is printed is probably the only copy in America, and that it was given him by Professor Sewall of Harvard College. We trust that our Jewish and Christian Students in Hebrew will not fail to perceive the value of this publication, and will diligently seek and use it. We can speak more confidently of the worth of its theology than of the correctness of its style, having not yet critically examined it. As respects the execution, we can only say, that as there is one misprint in the title page, and another in the preface, both of which are Latin, we fear that the Hebrew may not be immaculate.

Sermon on the day of General Election. By Henry Ware, DD. Prof. of Divinity in the University of Cambridge.

Sermon at the Ordination of Rev. Asa Cummings, North Yarmouth. By W. Allen, President of Bowdoin College.

The text of this sermon is in Acts xx. 24. and its subject the Life and Character of Paul.

Sermon at the Installation of Rev. Calvin Hitchcock, Randolph. By Warren Fay.

This is quite a good sermon, from Rom. x. 1. The sentiment considered is, that "every faithful minister has an ardent desire for the salvation of his people." The preacher shows "the *reality* of this desire, *why* it exists, and *how* it will be expressed."

Sermon before the Convention of Congregational Ministers. By E. Parish, D.D.

This discourse is published by the Massachusetts Peace Society,

and distributed to promote its objects. The doctrine of the sermon is that "it is the design of God to establish lasting peace through the world by the gospel of Christ." The argument and illustrations are exhibited with a good deal of spirit and power.

#### Sixth Annual Report of the Middlesex Bible Society.

Second and Third Letters to the Rev. Samuel Miller, D.D. on his charges against Unitarians.

These letters are not of a local or temporary interest, and are written with so much ability, that we confidently hope they will be published in a volume when the series shall be completed, and widely circulated.

A Selection of Psalms and Hymns for social or private worship. Andover Flagg and Gould. 1821. pp. 308.

One would hardly judge from the *imprimatur*, that this is a selection of hymns in which nothing orthodox is to be found, but which is confined to good poetry, and to those sentiments of devotion and charity in which christians of every name agree. It is a highly judicious and valuable compilation.

#### The Friend of Peace, No. 24. April, 1821.

This number is not inferior in point and spirit to its predecessors. Readers are doubtless surprised to find how much of new illustration and remark is still brought forward on a subject which many supposed to be exhausted long ago.

State Prisons and the Penitentiary System Vindicated, with observations on managing and conducting these institutions; drawn principally from experience. Also, some particular remarks on Documents relating to the Massachusetts State Prison. By an Officer of the Establishment at Charlestown. 1821. Sold by Wells & Lilly.

The punishment of crimes and the reformation of criminals, are subjects of such importance to the state, and of such interest to the philanthropist, that we are glad to see any publication which may serve to throw any light upon them. With many the penitentiary system is unpopular because it is thought to be ineffectual. Its efficacy is doubtless far less than might be desired, and than its most sanguine friends anticipated. But the true question is, has it not been more efficacious than any other method ever devised; and if it be found only *as much so*, still it would deserve a preference for the sake of its humanity. This pamphlet attempts to vindicate the system, and we think successfully. We recommend it to attention; and if it receive the attention it deserves, we think men will be persuaded that state prisons should not be abolished, but only reformed; at least that we should not think of relinquishing the great experiment until

all the improvements which experience suggests have been fairly and for a long time made. "It is a system," says our author," which eminently subserves the great cause of humanity ; and I would conclude with the same injunction which I ventured to make in the beginning—let us not be hasty to abandon what is so beautiful in theory, and which, with proper management and improvement, will be found in practice, to result in the best interests of society."

It appears that the number of convicts has been decreasing for the last three years, and that the number of pardons has been about in the proportion (for five years) of three in forty.

THE  
**CHRISTIAN DISCIPLE.**

NEW SERIES—No. 16.

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*For July and August, 1821.*

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HERDER'S LETTERS.

LETTER VI.

Translation of the blessings of Jacob and Moses, and a parallel between them; with illustrations of some obscure passages.

**Y**ou wish to see the other brothers, as well as Judah, standing at their father's bed-side: let it be so then, though it will be found here and there no easy matter.\* [Genesis xlix.]

Gather yourselves together, I will announce to you  
What shall befall you in the days to come.  
Gather yourselves together and hear, ye sons of Jacob,  
Hear your father Israel.

Reuben, my first born,  
Thou, my might, the first fruits of my strength!  
The excellence of thy dignity, the excellence of thy power,  
Goes by thee like the swelling waves;  
Thou art the first no more!  
For thou didst ascend the bed of thy father,  
Thou didst defile, when thou ascended'st, my couch.

\* A great deal has been written, in the way of minute verbal criticism, upon Jacob's blessing. Any thing of this would, of course, be out of place in a journal like ours. The translator has, therefore, omitted the notes of his author to this letter; since the scholar will not need them, and to the greater part of our readers they would be unintelligible. The view which Herder gives of this celebrated portion of the Old Testament is popular and very beautiful. It is not necessary, however, to suppose that the patriarch, as he was expiring, actually pronounced all this benediction, at least in its present form. It might, and probably did, receive the shape in which we now find it, from some bard of after times.

Think with what language the father must begin. With what a sigh for departed vigour and youth does he, after a moment, reject Reuben, the father's first joy, as to the crown of his race; to take away that crown at once and forever from his dishonoured head!

Simeon and Levi, brothers are they!  
 Murderers' weapons were their swords.  
 My heart was not in their counsel,  
 My soul shuddered at their bloody plot,  
 When full of rage they slaughtered the valiant,  
 When full of revenge they unnerved the noble steer.  
 Cursed be their malicious anger;  
 Cursed their implacable wrath!  
 I will divide them in Jacob,  
 Scatter them in Israel.

Another bitter recollection; which would be unintelligible but for the history that has been fortunately preserved in the 34th chapter of Genesis. In conformity to this I translate *the valiant* (i. e. *man*) and *steer* literally, without altering the text. They first unnerved the noble steer, cut, as it were, his sinews, and then it was easy to slay him: thirsting after his blood, they enticed him to submit to the pain of circumcision, that they might then unite to destroy him. The soul of Jacob even now so revolted from the cruelty, that he thought it dangerous for them, even in the latest generations, to dwell together: he therefore divided them.

The blessing of Judah I have already given: it sounds proudly after the three first, and the father himself seems to rouse and exalt himself as he utters it: it is therefore that the images roll along so majestically slow. But how can I, in my own language, give even the name of Judah the meaning which it has in the original? It is *praises*; and his brethren were to praise him. The first word, the very sound of his name, inspires the father. I go on to Zebulon:

Zebulon! at the sea coast shall he dwell here and  
 At the coast of ships, the border leaning upon Sidon.  
 Issachar! a bony ass,  
 Who reposes between two troughs.  
 He sees the rest is good,  
 The land around is pleasant,  
 And bows his shoulder to bear,  
 And serves at the water-courses.

Is not the short address to Zebulon like an open, wide sea-prospect; and the character of Issachar, on the contrary, even to the tone and measure, the very quietness of the beast of burthen whose name suits him; who is so well pleased with the situation of his land, that he looks about him tranquilly, and forgets his load? I need not say any thing to you, who have read Homer, of the peaceable character of the ass: but if you would read his newer and most beautiful encomium, you must turn to Buffon's Natural History.

(*The Judge.*) DAN shall judge his people  
 Like any other of the tribes of Israel.  
 A snake will Dan be in the way,  
 A darting snake\* in the foot-path.  
 She biteth the horse's heels,  
 So that backward the rider falleth.

There is no reason for showing from the history, whether reference is here had to the idolatry which sprung up in the tribe of Dan, or to Antichrist who should come forth from it.† It appears to me that we are here to consider nothing as spoken of but the cunning and stratagem, which lay in Dan's name and character, and by means of which his posterity were to overthrow horse and man; i. e. the most powerful enemies. The prophecy has been fulfilled, since Dan came into possession of a land full of hills and narrow valleys, full of caves and foot-paths, where he could display that artifice which has always been of admirable avail in war, and especially in defence. The confirmation of Dan in his rank and consequence, and the sceptre of a tribe with the other brothers, relates to the circumstances of his birth. He was the son of Rachel's maid, and her first born: (Gen. xxx. 6.) Jacob thus ennobles and legitimates him, as it were, in the name of all his brothers, alluding at the same time to his name and character; since he probably, on account of his sagacious counsels, stood deservedly high in their estimation. Now follows an abrupt sigh, on the connexion of which, with this place, I have nothing to decide.

In thy help I trust, O Jehovah!

Is it a mere pause, a softly respired sigh from the enfeebled father? Or is it a glance into the land of the patriarchs, with the

\* The *cerastes* is commonly understood.

† We would not withhold from our readers the names of some of these worthy interpreters, if we could find who any of them were.

wish of a gentle departure, and a deliverance in future extremity, according to the description of the dwelling-place of Dan? Or, finally, is Jacob reminded, by what he pronounces concerning Dan, of similar circumstances, contrivances, and rescues of his own life, and thanks God for the assistance that was lent? See what I have said elsewhere on this point.\*

GAD, (the host.)  
*Hosts* fall upon him;  
 He falleth upon them in the rear.

The triple paranomasia, it is impossible to translate.†

From Asher cometh bread rich with oil,  
 It is he who giveth dainties for kings.

This image was probably suggested by Asher's dexterity and mode of life. We know from the story of Isaac's transaction with Esau and Jacob, how much in those old simple shepherd-times, the preparing of rich and savoury food was valued; and that the sons' hands did not consider this as a task beneath them. It is not unlikely that Asher particularly recommended himself in this way to his father; and this furnished the ground of the description of his land. Nothing is more entirely in the pastoral spirit than this simplicity of incidental circumstances.

Naphthali is a spreading terebinth,  
 Which shoots out beautiful branches.

This reading, which is found in all the ancient versions, and which Bochart, I think, was the first to bring into usage, is certainly superiour to the common one, and suits the connexion best: still I could almost wish, for the sake of the beauty of the other image, that it could be consistently retained.

\* We are referred to the "spirit of the Hebrew poetry." The opinion expressed there is this: "It seems to me that these words receive a pretty clear meaning from the connexion in which they stand. The land of Judæa was exposed on the north side to its most powerful and menacing inroads, as the history of all its invasions and troubles shows:—and there Dan was to dwell! there must Jehovah help the people, or they were lost. The paternal seer therefore hoped for divine aid, as with this sigh he looked deep into the necessities of the land of his children."

† Critics have been fond of seeking out many meanings in the name of Gad. Herder, in the work just alluded to, speaks of a *fourfold* paranomasia here. This, however, seems mere trifling. Gad means a troop, and it means also successful; and there is no need of looking after any further signification.

There follows after many small stars, a beautiful and brilliant evening star, Joseph : only he is here and there overcast by the covering of words as with clouds.

The bough of a fruitful mother is Joseph,  
The bough of a fruitful one by a fountain ;  
Her young branches shoot over the wall.

So I should be disposed to read, with the countenance of the Samaritan and Arabic, instead of the common reading, which has neither grammatical consistency nor harmony of meaning : I have therefore readily held in the first line to the memory of Joseph's mother, the beloved Rachel. She is compared to a vine,—a common image of female fruitfulness (Ps. cxxviii. 3, &c.)—which is planted by a fountain. She indeed bore his father but two sons ; but in Joseph she bore many ; whose young twigs, the grand-children of Jacob, climb up the wall like cheerful tendrils.

Jacob now quits this image, and on account of the peculiar adventures of Joseph, adopts another. The fair Joseph was not permitted to shoot forth in peace : hard fortunes were waiting for him :

They distressed him and shot at him  
And hated him,—the archers :  
Still his bow remained firm,  
His hands and arms were strengthened.  
By the hands of the mighty God of Jacob,  
By the name of him who watched over Israel upon his stone,  
By thy father's God who helped thee !  
By the Almighty who further blesseth thee :—  
Blessings of the heavens above,  
Blessings of the deep beneath,  
Blessings of the breasts and the womb.

The blessings of thy father ascend far  
Above the blessings of my fathers,  
Up to the charms of the primeval hills :  
They will come upon Joseph's head,  
Upon the crown of the prince among his brethren.

I know of nothing that surpasses the lofty strain of this blessing, which Moses in his own, imitates, but cannot excel. Joseph stands there as an envied and persecuted man in the company of his brethren : they hated him, and shot at him bitter arrows : he, one against a multitude, stands firm, his bow-string faithful, his hand dexterous, his arm strong and agile. Can a

more striking image of hard fortunes in the young years of life, still more of fortunes produced by the envy, the hatred and persecution of brothers, be found any where? They exchange sport for conflict; many join themselves against one, who withstands them all. And through whom does he withstand them? Here Jacob reverts to the history of his own life. He had wrestled with the mighty One who gave him the name of Israel: this same, the strong God of Jacob, has strengthened Joseph: the gracious God of Jacob, who watched over him upon the bare stone, when he was persecuted, alone, and a stranger, was the guardian of his son in similar circumstances of desertion and solitude and a foreign land. Can any thing exceed the closeness and fatherliness of the images? And undoubtedly this is the meaning of them. When Moses, in his blessing, comes to these words, he changes "*the shepherd,\* the guardian God at the stone of Israel*" into "*the God who appeared to him in the bush*;" so that he understood the passage as we have understood it. Both Jacob and Moses give to the best of their posterity all the blessings, with which God had severally manifested himself to each of them. That the God, who discovered himself to Jacob in a dream, watched over him and blessed him as a shepherd, as the guardian of his fortunes; that Jacob, from this appearance, calculated as it were on the favour of his God; that the stone continued to be to him a sacred memorial and a house of the Divinity;—all this we know: and how could Jacob think more conformably to his manner of life? in whose name could he more worthily bless the benefactor of his old age, than in that of the protecting Deity of his once forsaken youth? And now, not yet satisfied to have bestowed on his darling son the best of his own life, every thing which he had received from God, he places all the blessings of his forefathers upon his head. God, under the name of THE ALMIGHTY, had blessed Abraham; and Abraham's blessing must descend upon Joseph. Isaac had blessed Jacob with the blessing of the heaven from above, the fertilizing dew; with the blessing of the deep beneath, with the fatness of the earth. Both he confers on Joseph with increase: for instead of the fulness of corn and wine, he gives him happily to possess and prosperously to enjoy abundance of the best, of human, of maternal fruitfulness. And even yet unsatisfied, Jacob summons

\* Lest the reader should be left to wonder why he is told here of *the shepherd*, &c. when the passage in question is translated, "*who watched over Israel*," &c, it may be worth while to remark, that the full import of the original word—at least according to Herder's idea—is to watch like a shepherd.

new powers, gathers all the delights of the primitive world, the spices and fruits of the mountains of paradise, of every eternal hill of antiquity,—which at that time probably still lived in memory, as belonging to an age, to a world, of deliciousness now no more—all he takes together and places in one fragrant garland upon the head of Joseph, who stands before him as a prince in his Egyptian splendour, and eminently deserves this garland composed of all the glories of the golden age that had departed. That this is the meaning of the prophecy is attested by the parallelism of the passages, by the reading of most of the ancient versions, and especially by the blessing of Moses, who has understood and applied these words precisely so.—I must make no apology for having written so copiously here: for the enthusiasm of the blessing, in its beautiful and growing energy, will hurry you away as it has myself. Benjamin's description is short: his character is wolfish and needs but few words.

Benjamin, a wolf, he raveneth early,  
And teareth the prey, and still at evening divideth spoil.

A watchful, active, successful, generous adventurer,—probably Benjamin's character.

Although my time is short and my way yet long, I cannot help, having once engaged in this piece, applying myself to another and a still more difficult one, which receives light from this, and in return helps to illustrate it:—I mean THE BLESSING OF MOSES.\* It is wholly altered; because Moses gave the blessing not as father, but as a lawgiver, who had his own particular tribe, and took the lead of them all only in the name of Jehovah. No sons here stood around the bed of a father, but united Israel lay with its hosts before him: a numerous nation, almost exhausted with wanderings; one which had caused him great anxiety, which God had in various ways tried, and which now sighed longingly after repose. Thus all these circumstances, with whatever distinguished the several tribes in the wilderness, his and their situation, the afflictions and hopes of both, give the tone and import to this second benediction. They make an *introduction* necessary, which Jacob had no need of; and they suggest for an appropriate *conclusion* other necessities, other wishes; though it is undeniable, that the strain of the patriarch is floating before the spirit of Moses. Hear the solemn commencement, with which he announces his office:

\* Deut. xxxiii.

Jehovah came from Sinai,  
 Rose up unto them from Seir,  
 Broke forth in splendour from mount Paran;  
 He came from the heights of Kadesh,  
 From his right hand shot forth the rushing fire.

How loveth He the tribes!  
 All thy majesty is around thee,  
 And they at thy feet  
 Receive the word of thy mouth.

What a magnificent beginning! Moses bids with it the most solemn stillness, a reverent, childlike silence. In all his fearful majesty God appears, and becomes the paternal teacher of his people, his children. They have laid themselves down at his feet, and now is Moses the mediator:

Through Moses came to us the law,  
 The inheritance of the community of Jacob;  
 In Israel he was a king,  
 In the assembly of all the chiefs  
 Together with the tribes of Israel.

Thus confirmed as their leader among leaders, through whom God had given them their noble law, and who still speaks as the mediator of the tribes, he begins:

Reuben live! die not utterly away!  
 His forces grow numerous again.

Whether the benediction is upon Reuben, or not rather upon Simeon, who is wholly left out, and whose force, as related Numbers xxvi. 14., is very inferiour to that of the rest,—or why Simeon has been thus omitted,—I cannot decide. The Alexandrine\* has inserted his name into the second line; but I hesitate to follow it.

And this for Judah. He said:  
 Hear, Jehovah, the voice of Judah!  
 To his own people bring him back.  
 His arm will strive for him,  
 And Thou wilt be his help from his oppressors.

\* The Alexandrine copy only of the Septuagint reads: *Let Simeon be great in number.* This reading is also found in the Aldine and Complutensian editions. But no critic thinks these of sufficient authority to warrant the adoption of it.

How different is this from Jacob's blessing upon Judah ! Moses seems to have had him before his eyes, else the words "to his own people" are unintelligible. Probably it is the people *promised* to him, which, according to the first blessing familiar to every one's remembrance, should willingly subject itself to him. But how tame is this language when compared with that ! There a bold, mighty lion ; here a tribe fainting towards the end of its pilgrimage. Moses only gives him a hint that he must rely on the strength of his own arm to get possession of the land ; and wishes for him, what he wished for himself, the aid of God when his own force should be failing.

To Levi he said :  
 Thy light and right,\* Jehovah,  
 Remain with thy chosen man,  
 Whom thou didst try at the place of provocation,  
 And with whom thou didst strive at the waters of contention.

He said to his father, to his mother :  
 " I know you not !"  
 And knew his brethren not,  
 And knew his sons not.

So will they keep thy law,  
 And hold to thy covenant :  
 They will teach Jacob thy judgments,  
 Israel thy law.  
 They shall burn incense before thee for a sweet savour,  
 And bring burnt-offerings to thine altar.

Jehovah, bless their strength,  
 Accept graciously the work of their hands.  
 Strike down those who incline against them,  
 And those who hate them, that they may avail nothing.

That this is the language of prayer to Jehovah is evident ; and the purport of it as a whole is equally manifest. We know from the history that Levi, especially the race of Aaron, was exposed to jealousy and hostility on account of their preferment : against these, the prayer entreats the divine blessing upon the future. At the same time, the force of their obligations is included,—that after the example of their great father, the first high-priest, they should acknowledge in the discharge of their office neither

\* It is thus that Herder translates the famous URIM and THUMMIM, on which volumes have been written, and probably nothing ever satisfactorily said.

father nor mother, but should always give place to the direction of light and righteousness,—that is, of an enlightened and true judgment.

So far there is no doubt. As to the history of Aaron, included here, my opinion is this. At Kadesh, in the wilderness of Zin, (Numbers xx.) the people murmured against Moses and Aaron, for want of water: the place acquired the name of the *place of contention*, and the *waters of contention*, like that in Rephidim, Exod. xvii. Aaron held out, as it appears, bravely against the people, and probably even against his own kindred, the tribe of Levi: at least, the history gives no hint of his having proved weak, and mentions him expressly with distinction in connexion with Moses, having taken part with his God. (Numbers xx. 1—8.) So distinguished were his truth and steadfastness, Moses brings them here, before his eyes, as a memorial in the sight of God and an example to his posterity. He wishes that God may not permit the downfall of the family of that man, whom he had himself chosen, who had endured so much for him, whose days had been so embittered: that, as it had hitherto observed his commandments, it may be true to Him hereafter, and execute his laws in Israel.

So far is the remembrance good; but weakness mixed itself at last with strength. Moses and Aaron mistrusted: they struck the rock, they spoke doubtful words before the people: there God contended with them: Aaron must be disrobed and die; Moses himself must not see the promised land:—the mournful history comes up before his sight as he pronounces the blessing even on his own tribe. He wishes that such a history may never be renewed; that the supremacy in the name of God (the light and right) may never be taken away from his posterity, as it was then taken from Aaron and conferred on his son. He warns the tribe of Levi; brings before them the truth and steadfastness of Aaron;—but at the same time the melancholy transaction presents itself, as it naturally must, in the last moments of his life, when he was about to suffer for its guilt, and to be excluded from the possession that was before him. In this connexion, the benediction is highly modest, domestic, and impassioned.

To Benjamin he said:

The beloved of the Lord, he shall dwell safely;  
The Most High covereth him all the day,  
And letteth him rest between his wings.

You see that, in the second line, I read with the Greek translator *עליו* (the Most High) instead of the idle *עליו*; (upon him)

since otherwise none of the lines agree with each other. As the aged Jacob implored the divine protection for his youngest son, from whom he was so unwillingly separated, on his way to Egypt, when Judah so affectionately became surety for him to his father ;—so the aged Moses asks for him the same on his march into the land of promise. The image of the Most High is here taken from the accompanying cloud of the divine presence, or rather from the eagle hovering over its young ; (Deut. xxxii. 11.) a favourite figure with Moses. *Between his shoulders* means the same as upon his back, or between his wings, as we find in several other places. A beautiful picture, amiably and tenderly conceived, but which has been much mistaken.

To Joseph he said :

Blessed of Jehovah be thy land,  
With rich gifts of the heaven above,  
Of the deep beneath.  
Whatever precious the sun ripens,  
Whatever the moons bring forth,  
Whatever springs most precious on the hills of the East,  
Whatever flourishes fairest on the primeval hills,  
The earth's costliness and abundance,  
Come through the blessing of Him, who dwelt in the bush,  
Upon Joseph's head ;  
Come upon the crown of the prince among his brethren.

As the firstling of the steer is his strength,  
As the horns of the unicorn are his horns ;  
With them will he push the people  
To the very end of the land.  
Such are the myriads of Ephraim,  
The thousands of Manasseh.

That Jacob's, and, in the last passage, Balaam's blessing, is the foundation of this portion, cannot escape notice : still the merits of Joseph are reposing before the eye of the prophet, and his sons are arrayed in the glorious beauty of their father :—yet it seems to me that the blessing of the patriarch, part by part, is more original and stronger. The sources of felicity, which this latter mentions, go generations back, from the God of his own life's destinies to the blessing of his father, his grandfather, till he comes to the hills of the primeval world : he named them all, and laid them on the head of his princely son, who, in the array of a prince stood by his bed-side, distinguished from his brethren. With Moses this is changed. There stands no Joseph more, but the camp of a numerous people panting after refreshment. How

can he bless them more appropriately than with the refreshment they long for? Moses has no line of ancestors, from whose mouth he can bless Joseph with so much closeness, and particularly as Jacob did: of course these portions of the piece must be altered. Jacob spoke of the fruitfulness of heaven and earth as the blessing of his father, which he now transmitted to his son:—in the benediction of Moses only the physical sources of this fertility, the cornucopiæ as it were of nature, from above, from beneath, monthly, yearly, far and near, of present and past generations, could be alluded to. There is no need of my pointing out to you that in the last words, where the myriads of Ephraim, and only the thousands of Manasseh are mentioned, there is reference to the benediction of Jacob, (Gen. xlviii. 14—20) and to the preference which he gave to Ephraim. The comparison of valiant hosts to the horns and strength of a steer, is very common in the East.

To Zebulon he said :  
 Rejoice, Zebulon, in thy out-going ;  
 And in thy cottages, Issachar.  
 The tribes shall proclaim your mountain,  
 To offer sacrifices of righteousness there.  
 There they shall suck of the abundance of the seas,  
 Of the hidden treasures of the sand.

The reference is here unquestionably to the commerce of Zebulon: but it does not follow that he himself should engage in it, or go out upon the sea. The outgoing, v. 19, means the going out of dwellings; as the next line about Issachar shows: and supposing Zebulon to have availed himself of his neighbourhood to Sidon and the trafficking coast, his industry might, in various ways, have made him a sharer of their treasures, and even of the luxuries of foreign nations, and brought him acquainted with them as the commercial friends of the Sidonians, without going from home; and there the tribes, according to Moses, should proclaim the neighbouring Tabor as the mountain of the Lord, to offer there, and there only, right sacrifices: thus would these also, the brother-tribes, have a portion among the precious things of the land. According to Jacob's hint, Zebulon was leaning upon the border of Sidon; according to the image of Moses, he is a child upon that border, who sucks the abundance of the sea, treasures, which he does not himself bring, but which flow in for him through Sidon by means of his neighbourhood and his industry. The glass\* which is alluded to here, at that time as precious as

\* The ground for supposing that glass is meant by "the hidden treasures of the sand" is, that on the borders of Zebulon's possession, the river Be-

gold, was not imported, but was a Phenician manufacture for exportation. We see from this blessing how little Moses was of a pedantic despot, blindly separating the Jews from all that was not Jewish. Zebulon should improve his vicinity to Sidon, and also the united tribes of the land should enjoy the advantage of it, through his means and the neighbourhood of mount Tabor. Issachar, on the contrary, remained in his cottages, rejoicing in the beautiful landscape which presented new views at every step; for it was such a country that his tribe in fact acquired.

To Gad he said :  
Blessed be He, who maketh room for Gad !  
As a lion he dwelleth,  
And maketh a prey of shoulder and head.

The prime of the land he chose,  
There lies well-protected the hero's possession ;  
Still he comes with the heads of his tribe,  
To execute the decisions of Jehovah,  
And his judgments with Israel.

The meaning of the whole is clear. Gad came into possession, according to the history, of the first portion in the conquered land; still he consented to march on with Israel, and to help finish its wars, the judgments of Jehovah. There is the room, which God made for Gad, while he and his forces were straitened: here are the firstlings of the prey, which he devours from the hills of Bashan. He was to be a brave tribe, as the blessing of his ancestor had already designated. Moses honours him with a comparison to the lion, with the name of martial chief, numbers him among the heads of the people, and is animated at the thought of his marching still onwards and completing the conquest. We find in the history of David, that the tribe of Gad contained at that time valiant men.

To Dan he said :  
Dan, a young lion,  
Will spring forth out of Bashan.

You remember the darting serpent in the foot-path, in Jacob's benediction: and bear in mind Dan's land of bush and mountain and cave.

lus flowed into the Mediterranean sea; from the sands of which stream, at its mouth, the first glass was made in very ancient times—Strabo, Lib. xvi. Pliny, Hist. Nat. Lib. xxxvi. c. 26. Tacitus, Hist. Lib. v. c. 7. Josephus, de Bel. Jud. ii. c. 9.

To Naphthali he said :  
Satisfied with favour,  
Full of the blessing of Jehovah,  
Possess the sea and the south.

To Asher he said :  
Blessed be Asher before the sons of Jacob !  
Pleasant let him be in the sight of his brethren !  
He dippeth his feet in oil.  
Iron and brass be thy bars ;  
As long as thy life let thy strength endure !

Here the blessing of Moses grows more noble ; and the conclusion is with the whole soul of the lawgiver, who uttered the princely, immortal covenant-song.

None, O Israel, is like God,  
Who rideth in the heavens for thy help,  
Upon the high clouds in his majesty.

From his dwelling-place stretcheth down the God of the dawning  
The everlasting arm :  
He thrust from before thy face  
The enemy far away,  
And said : perish !

And Israel shall dwell safely alone :  
The eye of Jacob beholds  
A land full of corn and wine.

Favoured Israel,  
Who is like thee ?  
Thou people, whom God delivered,  
He, the shield of thy help,  
He, the sword of thine excellency.

They will feign to thee,—thine enemies,—  
And thou shall tread on their high places.

What a legislator who so concluded ! What a people, who had such a God, such assistance, such ordinances and promises !

## LOVE TO GOD

LOVE to God is the essence of religion; that principle, which both implies and produces universal obedience, without which our professions are but hollow pretences, and our devotion but solemn mockery. It is that holy affection, which leads us to repose with the confidence of children on their father, which relieves the pains of our afflictions, takes from our sacrifices their bitterness, and converts our severest duties into our choicest pleasures. Jesus Christ, who, while he was in the world, gave such astonishing displays of his love to God, has taught us the nature and grounds of this duty. The command indeed was delivered by Moses to the Jews, and it has its foundation in natural as well as in revealed religion. Because under every dispensation God is our father; and from everlasting to everlasting possesses the same perfections for his children to reverence and love. But in the gospel of Christ, it appears under new and more powerful sanctions. It is addressed to us as rational creatures, formed to distinguish and love what is pure and exalted; and as children of a tender Father, receiving from him all that we possess, and depending upon Him for all that we hope. It is addressed then to our reason, teaching us to admire infinite perfection *in itself considered*, and to our gratitude, from the view of these perfections, as exercised for our happiness and good.

That we are disposed to love purity and all moral excellence without any reference to our own advantage, is the effect of that power by which God in his goodness has exalted the rational above the merely animal part of creation. The distinctions of moral good and evil are strongly marked in the mind of every intelligent being. We immediately perceive a deformity in the one; a loveliness and beauty in the other. If we hear of a fellow-creature of distinguished purity, we love and admire him, even though he be too far from us to enable us to feel the influence of his virtue. If to this purity be united an active and liberal benevolence, which dispenses happiness to all around him, our admiration is increased; and though we are not benefitted, we feel for this virtuous individual something of the tenderness we should cherish for a personal benefactor. This is the impression, which the imperfect, limited goodness of a being like ourselves, seldom fails to produce in a mind unperverted by interest or passion. How then should we view the infinite perfections of God? With what feelings of love and reverence should we contemplate his spotless holiness and truth, his justice and benevolence, with all those moral attributes, which in the

weakest being are the noblest object of our love, but which become great and venerable, when considered with the wisdom and power to which they are united in him. The view of such a being as God, even were it possible to suppose ourselves unaffected by his existence, must be delightful to the mind; and must inspire an affection, proportioned to the infinite nature of the object. This is the purest and most elevated source of love to God. For gratitude, though indeed a very generous foundation of love, is in its very nature mingled with selfishness. We cannot but love those who do us good; and even in the brute creation, we may see many affecting instances of love proceeding from gratitude, which in its strength and duration might put to shame the feeble wavering affection of man. When, therefore, we love God for his own perfections, our love is built on the sublimest foundation; and we direct our reason and affections to the noblest object.

But however ennobling these speculative views of the divine perfections may be, they are not, it must be confessed, sufficient to maintain within us that constant and lively love, which we owe to God. We are but imperfect creatures, and require something more than reason to awaken our affections. When then to the motives, which reason suggests, we add the consideration of the near and tender relation, in which we stand to this perfect Being;—when we view God as our Creator, Benefactor, and Friend, the author and guardian of our lives, the giver of all our blessings, and the fountain of all our hopes, because the God and Father of Jesus Christ, we find every thing that can excite our love and kindle it to the brightest flame. Of all human relations, that which exists between parent and child is perhaps the nearest and most interesting. This is the relation which unites us to God. We are his children; and it would be impossible to recount the obligations, which his boundless goodness has imposed. The existence he has given us, is the first of these blessings; and he crowns it by continual mercies. He connects the supply of our animal wants, which we have in common with the humblest part of his creation, with refined pleasures, of which none but rational beings can conceive. He has clothed this world, we inhabit, with ten thousand charms, so that while it displays his glory, it ministers to our delight. He has formed us for his own service and for mutual love; and he makes the labors of religion, of benevolence, and friendship our best enjoyments. And above all, He is merciful to forgive us our sins; for when we had broken his laws and deserved his righteous displeasure, he sent the Son of his love to die for our offences, and to proclaim his redeeming salvation and peace. In a word, he is a

kind and tender Father, ever watchful for his children, ever ready to listen to their prayers, and suffering neither their disobedience or unthankfulness to stop the tide of his mercies.

But God is not only our creator and benefactor :—He is also our Governor and Judge. We are required to love the *Lord our God*. All these indeed are in Him essential parts of his relation to us as Father ; and the union of these exalted characters, while they increase our religious reverence, must strengthen also the foundations of our love. It has been said, that there is no human being more deserving of honour and gratitude than a virtuous sovereign, resisting the temptations to personal aggrandizement, and making the laws of justice and the happiness of his kingdom the rules of his government. How then should we love the great Governor of the universe ! whose sceptre is a sceptre of righteousness, whose laws are holiness and truth, and whose infinite perfections are all combined for the happiness and improvement of his creatures. The character of a judge we have been accustomed to view with something like terror ; but it is only from seeing the imperfect exercise of this character among beings like ourselves. A human judge can only punish the wicked. It is not in his power to reward the righteous. The greatest praise that he can bestow is, that they have never deserved his sentence ; and hence it is, that he seems clothed to us with nothing but frowns and terrors. But in God these frowns against sinners are mingled with smiles and favours for his saints. The stern office of *judge* is softened for them to the endearing relation of *Rewarder and Friend*. The sentence which he pronounces upon them, is the sentence of his approbation ; and as it is the pledge of their eternal felicity, so it opens a new foundation for their gratitude and love.

Yet it has been said, that love, like this, founded on gratitude for past favours, and on hopes of future reward, is a mercenary principle, and will never be accepted for that pure disinterested affection, which God requires. We have already admitted, that love, arising from disinterested views of the divine character, is the sublimest sentiment we can cherish. But God, who knows our frame, demands from us no more than the weakness of our nature will enable us to perform. In the august temple of religion, we must enter at the threshold, before we can reach the summit. Our steps at first are slow and trembling, and we need encouragement to assist our infant labours. These encouragements our heavenly Father affords us. He takes us by the hand, assures us of his love, and allures us at first to himself by the ties of gratitude and

hope. These are ties, which unite dependants to their benefactors. These are the ties, which at first unite man to his Maker, in which reason can find nothing mean or servile, and which the word of God has declared to be sacred. The patriarchs and prophets, the apostles and first ministers of the Saviour, were all inspired by the promise of reward. Nay, we are expressly directed to look to the High Priest of our profession, *who, for the joy that was set before him*, endured the cross and despised the shame. To pronounce therefore all love of God to be unavailing, but that which arises from disinterested views of his perfections, is an attempt to raise our nature to a refinement inconsistent with its present feeble state. It is rashly pronouncing vain what God has graciously promised to accept. Slaves as we are to sense, and allied to dust and ashes, we need motives suited to our condition. These motives, I repeat, our kind heavenly Father has afforded us, and they must continue to be the spring of our actions, till we arrive at that perfect world, where hope shall be changed to fruition, and the glories of God shall be so fully in our view, that we shall need nothing more to inspire all our devotion and love. Nay; gratitude will inspire the praises even of heaven. For in that revelation, which our ascended Lord made to his beloved disciple of the heavenly state, the saints are described as singing a new song, and saying, "Thou art worthy to take the book, and to open the seals thereof, *for thou hast redeemed us by thy blood, and made us kings and priests unto God.*"

We perceive then from these remarks on the *foundation*, what must be the *nature* of love to God; we perceive that it is an affection of the soul, excited by a view of his adorable excellence, and of his goodness towards us as his children. It is a pure and spiritual affection; for a Being of spotless purity could inspire no other. It differs from that which we cherish for even the most exalted creature, because its object is infinitely holy, and wise, and good; and because the best of his creatures are infinitely removed from him. It unites in itself all those views, with which a rational and pious soul can contemplate such a Being as we have described. It includes an humble sense of dependence, and is therefore mingled with delight and reverence of his perfections, with gratitude for his goodness, with submission to his will, with desires of his acceptance, and with fear of his displeasure. Some of these indeed may be more properly considered as the *effects* of this love; but they are so intimately and necessarily united, that they may with sufficient correctness be viewed as essential to its nature. We all know what is meant

by filial and parental relation; and the love which a grateful child cherishes for a tender father is the best image to represent the love of the grateful soul to God. All those ties which bind us to an earthly parent, conspire to unite us to *Him*. In the former, indeed, we see an object as imperfect as ourselves; and our own advancing years, with the fondness of parental indulgence, too soon perhaps make us forget our inferiority. But our heavenly Father is infinitely removed from us; our tenderest love to Him, therefore, must be mingled with humble and holy fear. With the powers of angels and the improvements of eternity, we must still be at an immeasurable distance from God. The highest saints in heaven join with the humblest worshippers on earth to adore his Majesty. They cast their crowns at their feet; and even while they sing of his love, they veil their faces before the brightness of his glory.

Love to God, we may add, consists not in transient emotions, excited by occasional views of his character, much less by any violent outward impressions. It must be grounded on the sober conviction of the understanding; and if it proceed from no other sources than these, we have much reason to doubt its genuineness. True love is calm and peaceful; but distempered fervours resemble too much the raging of the elements, without being followed by that refreshing health and purity which the storms of the natural world are kindly designed to produce. They shatter and exhaust the soul; but leave, it is to be feared, no goodly fruits behind. When the cause has once ceased to operate, the effect too soon subsides; and we shall be disappointed, if, after this ruinous desolation, we look for any thing more than a lifeless calm. The affections indeed should all be purified, so as to lend their aid to religion; but amid the raptures of a deluded fancy, or the wildness of enthusiasm, true love to God has seldom been found. This state of mind has sometimes been united with a pious sensibility, which, in a calmer and happier frame, might be the spring of the purest devotion. A sensibility like this sometimes arises from dwelling too long and fearfully on the great subjects of religion. It is most generally the effect of distrusting views, both of ourselves and of God. And even when mingled with much weakness and delusion, it must be the object of our tenderest compassion. For if there be any being, whom, we may suppose, the Father of mercies will delight to visit with the cheering comforts of his grace, it surely must be he, whose soul is lost and overwhelmed in the contemplation of his own dread perfections, who trembles at the sense of his unworthiness, and dares not so much as lift up his eye unto heaven to supplicate the forbearing mercy of his God. While, however, the

affectionate spirit of the gospel directs us to regard with tenderness what we may think the weakness or delusion of a fellow disciple, let us be cautious for ourselves of mistaking the fervors of passion for the genuine power of religion.

No less dangerous, however, is the other extreme of making the love of God a mere exercise of reason. While it has its foundation in the understanding, it must live and flourish in the heart. True love is a calm, yet an ardent affection; consistent and progressive; showing its purity and efficacy in the holiness of the life. "For this is the love of God, that we keep his commandments;" and "whoso keepeth his word, in him is the love of God perfected." It will conform us to the image of God himself. It will include a constant and unreserved compliance with his will; a sacrifice of those passions and habits, which are opposed to the spirit of his law, an anxious guard upon our thoughts and words and actions, and a jealous watchfulness, lest in the moment of temptation we should be betrayed into sin. It requires, not only that we prevent our corrupt inclinations from ripening into action, but that we stifle them in their birth. It begets that tenderness of conscience, that acuteness of moral sensibility, which forbids our making the slightest deviations from the path of duty, even though we might secure by it the most important gain, or procure our most favourite pleasure. It consists not in a few great and splendid acts of religion, such as exhaust all the soul, and unfit us for the common occurrences of life. Few men at this happy period of the world are called to make very laborious exertions or submit to very painful outward sacrifices. God be thanked, that the reign of persecution is over. We are not required, as were the first believers of the gospel, as have been many Christians in different ages of the church, to resign our friends, our property, and lives, in defence of our faith, or in proving our love to God. Our religion has had sufficient power to obtain for itself at least a nominal reception, and the arm of violence and the sword of persecution have ceased from the earth. We enjoy a tranquillity, which is most favourable for cherishing a life of pious obedience; and we can evince the sincerity of our love by the habitual exercise of that holiness, which, as it principally consists in virtues, too humble to attract the admiration of the world, cannot easily spring from any corrupt or worldly motives. In those bitter conflicts, which the noble army of the martyrs have so gloriously sustained, it is impossible not to believe, that they were animated by the most ardent love to God and reverence of his truth. But if, in the sufferings they endured, they mingled their sacrifices with any expectations of worldly fame; if, amid the tortures of the stake,

they gathered any of their courage from the compassion or the applauses of the multitude, their virtue was so far imperfect, and they then received part of their reward. Let none therefore imagine, that they can give no acceptable evidence of their love to God, but by great and exalted outward efforts; an error, which though probably seldom existing in reality, is sometimes assumed as a cloak for religious indolence. It leads men not, as might be expected, to strive for exalted heights in religion, but to neglect those humbler attainments, which the goodness of God has placed within the reach of the feeblest of his creatures. Let it be remembered, that the most genuine expression of love is that sincere obedience which extends to our minutest actions, which enters with us into the most familiar concerns of life, which pervades and purifies all that we think, or speak, or do; that humble, unreserved obedience, which compounds for no favourite indulgencies, but looks steadily and habitually to that solemn law which declares, that "he who offends in one point is guilty of all."

True love to God will also produce within us an entire resignation to his will, and to all the afflictions which his Providence may send us. This is a part of universal obedience; but it is its hardest lesson; and a lesson too, which love alone will enable us to practice. In the season of prosperity, when every thing is smiling around us, the path of duty is easy and delightful. It is attended with so many pure and animating pleasures, that even did it promise us no future rewards, we might choose it as the surest road to present happiness. But when our pleasing prospects are obscured, and the sources of these blessings closed upon us, we shall find in love to God our only substantial comfort. It is the value of this affection, that it inspires trust and confidence; that it teaches us to view God as a tender Father, full of the kindest compassion for all his children, and sending them present sorrows only to prepare them for eternal blessedness. Acquaint then thyself with him, thou child of sorrow, and be at peace; for thereby good shall come unto thee. Thy heart, which perhaps had too fondly rested upon the objects of earthly love, will be weaned from the world, and will centre upon God. Thy present afflictions, which are but for a moment, shall work out a far more exceeding and eternal weight of glory.

We should be grateful, that we are permitted and encouraged to cherish such an affection for a Being so great and holy. The world looks with envy on the man, who is admitted to the friendship of the great and powerful, and foolishly imagines, that he has obtained a security against almost every evil. Others with far more reason have desired to mingle with the sages and philoso-

phers of their race, hoping to learn of their wisdom, and to catch something of their spirit. Yet in courting the friendship of those, whose rank, wisdom, or talents have raised them a little above the level of their fellow worms, our pride is often humbled; for though weak and imperfect like ourselves, they seldom fail to remind us, that our attainments are inferior to theirs. But the humblest of us are invited to become the friends of God. In his adorable condescension he bends to proffer us his favour and love. He loads us with his benefits; he crowns our lives with his mercies, and all the return he demands, is that of grateful and obedient lives. Nay, even for this, which surely is but his most righteous debt, he promises us the richest blessings of his grace. He declares, that he will keep them in perfect peace whose minds are fixed on Him; he assures them, that all things shall work together for their good, and promises them joys in heaven, which eye hath not seen, which ear hath never heard, and which it hath never entered into the heart of man to conceive.

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### ON JEREMIAH xvii. 9.

TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

SIR,

It has long appeared to me matter of just surprise, that so little notice has been taken of an obvious mistranslation of the celebrated text, Jeremiah xvii. 9. *The heart is deceitful above all things and desperately wicked: who can know it.* The orthodox have been allowed to hold quiet possession of this text; or, at least, to derive from it all the support to their system, which our common version appears to lend. It seems to have been admitted without investigation, that the meaning of the original has been fairly given; and the common reply to the Calvinistic use which has been made of the declaration, *The heart is desperately wicked*, has been, that the words will admit a more liberal interpretation, and that, far from favouring the doctrine of original and total depravity, they merely imply, what we all believe, that the human heart is liable, through its native weakness and the influence of temptation, to become exceedingly corrupt and wicked, even to such an extent as to be past all hope of reformation.

I admit that this reply is perfectly satisfactory: but a reference to the original passage will, I imagine, satisfy any candid person,

that our translators had very little authority, none that I can perceive for introducing into their version the terms, *desperately wicked*. The Hebrew term, thus rendered, is מָוֶת, which, according to Buxtorf, signifies, *mortiferus, aegerrimus*, that is, *mortal, grievously sick*; or if we disregard the authority of the Masorites, the same term is equivalent to *homo, man*.

The opinion of Archbishop Secker, it will be admitted, is justly entitled to great weight. His marginal note on this passage is as follows: "The term rendered, *desperately wicked*, signifies *man*, or *sick*, and perhaps *incurable*, or *desperate*, but, I believe, never *desperately wicked*. Perhaps, *to be despaired of*." In Blaney's version, the verse reads thus: "The heart is wily above all things; it is even past all hope; who can know it?" That is, as it is explained in a note, "humanly speaking, there is no chance that any one should trace it through all its windings, and discover what is at the bottom of it." A bare inspection of the context will evince the propriety of this rendering. The heart is deceitful or wily above all things, and incurably so, or to such an extent as to elude the keenest penetration; and then the inquiry is very naturally proposed, "who can know it?" that is, in consequence of its *deceitfulness*, as is very obvious, and not of its being *desperately wicked*. The following verse still further confirms this interpretation. "I, the Lord, search the heart; I try the reins." That is, as I understand it, however we may elude human penetration, and successfully practice upon ourselves or others the arts of deception, we cannot deceive God. He can penetrate to the inmost recesses of the heart, and can trace every thought and purpose to the secret springs which gave them birth.

I do, therefore, confidently hope, that the passage in question will no longer be appealed to as a proof text of the doctrine of total depravity, with which it appears to have no connexion whatever; and that it will be suffered quietly to answer the purpose for which it appears to have been originally written; to teach us the practical lesson, that, however secret may be the machinations of the wicked, and however successfully they may practice upon their fellow mortals the arts of hypocrisy and deception; yet there is a Being, who searcheth the heart and trieth the reins of the children of men, and who will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.\* N. H.

\* The opinion expressed above is countenanced by many authorities, of which I have had opportunity to consult but few. The LXX translate Βαθυ ἡ καρδία παρὰ πάντα, καὶ ἀνθρώπος ἐστὶ, καὶ τίς γινώσκει αὐτόν; that is,

## A WRITER'S CHARACTER AS AFFECTING HIS WORKS.

## FOR THE CHRISTIAN DISCIPLE.

"I WOULD not read in the pulpit a hymn of M.'s composing, however unexceptionable it might be in itself,—such is my opinion of the *man*." The feeling, discovered by the worthy clergyman who expressed himself in this manner, is not uncommon towards writings which are unsupported by the principles or character of the author. The sins of the parent are visited upon his literary offspring. An innocent, and perhaps valuable production is condemned to neglect, because the writer is not respected.

Though at first view this verdict may not seem to be quite philosophical, (and the clergyman I have quoted, seemed to think his was wrong), yet I think it is far from being indefensible, and in some cases, and under certain circumstances, is evidently a correct and proper one.

It is true that literary, no less than civil justice, ought to be blind to every consideration but the merits of the case; that the province of criticism is to examine writings, not men; and that, therefore, in trying any production, it has no more right to inquire concerning the author's character, than concerning his rank, station, profession, country or colour.

It is true that, by yielding to our aversions and predilections, there is danger that our judgment may be impaired and perverted; that we may reprobate works which might be useful to us, and even doctrines and opinions which are sound and important, on account of their association with a hated name; that we may read the objectionable parts of a favourite author with less disapprobation than they deserve; and that our very principles and feelings may thus be insensibly corrupted. "What Cato did, and Addison approved," said Budgel when about to commit suicide, "*cannot be wrong*."\* In this manner, the indulgence of our prepossessions may lead to the grossest violations of that law of criticism and good sense, which requires us to judge of writings, of doctrines and opinions, according to their intrinsic na-

The heart is deep, or unsearchable, above all things, so also is man, and who can know him? This, as it will be perceived, is the original rendered almost word for word. עקב הלב מכל ואנש הוא מי ידענו. In the commentary of Drusius אנוש is translated *vir*, *man*; "Inscrutable cor omnium; *vir* autem quis est qui inveniat illud?"—what man is there who can know it?

\* "This charge against Addison," says a respectable writer, "is wholly groundless." No doubt it is; but whether true or false, it serves to exemplify my meaning.

ture; and such violations may become the means of our moral depravation.

It is true, also, that the proneness of mankind to submit to a sort of foreign influence in literary affairs,—to be determined in their judgment of writings by extraneous considerations,—has been productive of much illiberality, of much injustice, and evil in the world. “Can any good thing come out of Nazareth,” is the constant inquiry of lettered, no less than of religious bigotry. To belong to a particular country, place, profession, or condition; to be engaged in certain occupations and pursuits; to have been educated at a seminary, where perhaps the inspiration of learned pomp and frippery is unfelt; to be “guilty of a skin not coloured” according to the orthodoxy of northern fancies; to be, from accident, honesty, or spirit, little favoured by patronage or fortune; or even to be called by a name, which happens to be spelled with a vowel or consonant too much or too little; is with many, in its effect on a man’s works, the same thing as to want learning, talents, genius, or good sense. On the other hand, an important station in society, a lucky celebrity, or a splendid fortune, is a sure passport to public favour for writings which are not chargeable with deficiency of merit; and not unfrequently procures applause for such as are deserving of censure and contempt,—for the miserable effusions of party rancour, and conceited ignorance, of bad temper, bad principles, and bad taste.

Many a valuable work, has, I doubt not, been condemned to oblivion by an unfortunate association; and many a worthless scribble, many a pernicious and absurd doctrine and opinion, have been saved from sinking by the buoyancy of a name. There have been instances, where a name has been, in the moral world, the lever of Archimedes. It has wielded the minds of men with an astonishing and almost supernatural agency. It has given them eyes to see, as realities, the strangest fabrications of sophistry, or of a disordered imagination. It has maintained false systems of philosophy and theology; corrupted literature, morality and religion; consecrated innumerable prejudices; and formed one of the chief obstacles to human improvement. How many erroneous, absurd and injurious notions prevail, not only in pagan and popish countries, but in countries the most free and enlightened;—notions, which have nothing to support their usurpation of the place of truth, but *authority*; and which, were reason allowed its full and just operation, would disappear like mists before the sun!

All this will be readily admitted. It cannot be denied, that we ought to *judge* of the productions of human intellect by

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their intrinsic merits; and that the obtrusion of other considerations, addressed to the feelings and imagination, is apt to be productive of bad effects. But must we be necessarily blind to the merits or defects of a literary work, because we dislike or esteem the author? Will our feelings towards the *man* put it out of our power to perceive that his performance manifests ingenuity or dulness, learning or ignorance, a correct or a false taste, sound and elevated, or low and pernicious sentiments? I believe not. It will not be pretended, that a knowledge of an author's character necessarily perverts our judgment, or depraves our principles and feelings; that it is incompatible with a discernment of the real merits of his writings, or with a just appreciation of his sentiments; and, therefore, it cannot be incumbent on us to shut our eyes to his good or bad qualities, or our hearts to the impressions they are suited to excite. But is it possible for us to read with equal *satisfaction* and *improvement* the writings of one whom we abhor, and of one whom we love and venerate? Certainly not. The law of association forbids it. Agreeable or disagreeable recollections of the author's character will accompany, in a greater or less degree, the perusal of his works; and the effect upon us will be salutary or otherwise, according to the nature of those recollections. Whatever power we have over our thoughts, (and no doubt we have sufficient for every valuable purpose,) it may be safely asserted, that in this respect we are far from being free. Now, if such is the influence of association, (and every one's experience must convince him that it is;) if we are more delighted and edified by a sermon, a hymn, a prayer, of a virtuous and exemplary christian, than of an avowed and graceless infidel; it surely cannot be wrong to prefer the devout effusions of the one, to the spiritual coinage of the other, even supposing that, by a happy effort of art, there were nothing in the two cases to occasion different emotions, but the difference of the two characters. To allege that it would be, were, I think, to charge nature with folly,—to condemn the very frame and constitution of our minds.

But is not the forming of such associations very much in our power? Unquestionably it is, as well as of all our habits. It is hardly possible, however, to exclude from our minds all impressions concerning the characters of authors. We shall often, in conversation and in books, meet with anecdotes and observations about them, even if we read no particular accounts of their lives; if some do not, many will; and the ideas thus formed of the *men* will connect themselves with their *writings*, more or less forcibly according to the strength of memory, natural temperament, the frequency of repetition, and other circumstances.

Hence arises an objection to using certain hymns, otherwise unexceptionable, in our meetings for public worship. The uncommon excellence of some of them, however, would render their exclusion hardly desirable, or even justifiable; and, in truth, their beauties, by absorbing the attention and the feelings, render the objection in such instances of less importance. Hence an advantage enjoyed by the sacred compositions of Addison, Watts, Doddridge, Cowper. Hence an unspeakable addition to the effect of our Saviour's discourses. Imagine, for a moment, if you can, what would be your feelings in reading them, if you were, in idea, to divest the sublime preacher of his pure and holy character. Admirable and perfect as they are, you would read them with comparative indifference, if not with aversion. How different this from the feelings, which we actually experience! The character of our great Teacher communicates to his precepts and exhortations a divine unction, which renders them indescribably impressive and interesting; we attend to them with a constant impression, that they are the effusions of unmingled, celestial goodness; and it is our own fault, if their benign influence upon our hearts and lives is not complete.

Though it is inconceivable, that we should be without all associations of the kind in question, yet, from negligence, perversity, or some other cause, they are often very different from what they should be. We are, in this as in other respects, much more subject than is necessary to the power of chance and accident; we adopt too readily the representations of partiality, of prejudice, of illiberality, of wantonness; we listen to the suggestions of jealousy and ill-humour; we permit the faults of a character to occupy too much of our attention, to swell and multiply in our imagination, and to render us blind to all its excellencies, however great and numerous; we are, in one word, deficient in candour and charity, and are constantly offending against the precept, "judge not, that ye be not judged."

Associations, resulting from the indulgence of our evil propensities, are all wrong. They are particularly unjustifiable, when the object of them is a teacher of morality and religion; for they oppose and frustrate his pastoral ministrations, the success of which depends essentially on the light in which he is regarded, or, in other words, on the character he sustains. If reputation is valuable to all, it is indispensable to a minister of the gospel. It is inseparably connected with his usefulness. Strip him of his fair fame, and you divest him of the power of promoting the improvement of his people. His supposed *badness* as a *man* would spoil his *goodness* as a *preacher*. What inducements, then, have the members of a society to guard the reputation of their minis-

ter! They must be miserably wanting to themselves, if, when calumny and detraction are at work upon it, they should look on with calm indifference; for it is less *his* property, than *their own*, which is assailed by the enemy. They might as well be *without* a minister, as *with* one whose character is gone. He can no more retain his power of edifying them by his prayers and teachings, than Samson did his strength, when shorn of his locks. Of this truth, no person, I presume, can be wholly insensible. But there are many who give reason to suspect, that, if they leave the character of their pastor for integrity and common honesty untouched, they esteem it of little importance what they think and say of him in other respects. Such persons need to be told, that they lie under a great mistake; for no impressions concerning him are entirely indifferent; favourable ones, of whatever kind, will aid his spiritual labours; unfavourable ones will obstruct them. If there be any thing observed or imagined in a minister, that is calculated to excite unpleasant emotions; if he be thought by his people to be tinctured with pride, ambition, or avarice; to be irritable and morose; to be cold, unsocial and reserved; to attend more than is proper to subjects not immediately connected with his clerical functions; to be deficient in attention to the members of his flock generally; to neglect the children of the society, whose affections and respect it is of so much importance to them that he should obtain; to display levity in his manners and conversation; to have, in short, any habit that is inconsistent with his sacred office;—their respect for him, and consequently his usefulness to them, are proportionably diminished. It is obvious, then, that such impressions should not be lightly and hastily adopted; and they will never be harboured without reason, or without many allowances for the imperfections of human nature, by a people, who duly consider of how much importance it is to *them*, that their minister should be a christian without reproach; that he should be esteemed for the propriety of his deportment, loved for his kindness and benignity, and venerated for his virtue, piety, and devotedness to his profession.

LAICUS.

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TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

SIR,

THE discussion of important questions in theology is not confined to your much abused vicinity, but is carried on with great

interest in places at a distance from you. The number of serious religious inquirers is increasing, and the consequences of serious free inquiry are such as might be expected. Instances are not few of conversion from the orthodox to a more liberal faith, and of the surrender of the trinitarian for the unitarian belief. By the blessing of God the fair light of truth is spreading, believers are multiplying, and the best sort of engagedness in religion is manifesting itself.

As a specimen of the interest which, in various ways, displays itself in various parts of the country, I would mention a little pamphlet lately published at Greenfield, entitled, "*A Reply to a Letter from a Trinitarian to a Unitarian*," signed J. L.—By K. M." It contains but twenty duodecimo pages, written in a style of great conciseness and simplicity, and confined entirely to the argument; which is strongly stated with moderation and candour, and with no fault, I believe, except occasionally a too great compression, which renders it less clear than it might otherwise have been. Permit me to copy for your readers one or two passages, as specimens of this unpretending, but meritorious little work. The first is intended to prove the unsoundness of many trinitarian arguments, by showing, that they are equally applicable to other cases, where all acknowledge them to be absurd.

"According to the Trinitarian mode of reasoning, it would not be difficult to prove that some men are God. The impossibility of conceiving how it can be, and the apparent absurdities, which it involves, are, on this scheme, no objections. It is admitted to be a mystery. We read of some, who had authority to remit sins, and to retain them. 'None but God can pardon sin.' Therefore those men were God. We are informed of some who knew all things. 'None but God knoweth all things.' The conclusion is undeniable. It is to no purpose to urge, that those persons were ignorant of many things. It is admitted that they were, in their human nature. The passage in question proves, that they had another nature infinitely superiour. But 'is it true, that they knew all things.' 'I believe so, because the scriptures so testify.' We are told of some, that they are 'filled with all the fulness of God;' and that they are 'partakers of the divine nature.' The divine nature is doubtless that, which constitutes any being God; and whoever possesses this nature must be God. You may indeed prove, that they possess a very different nature. This is granted. We contend that they have two natures; and the passage under consideration, proves that they have the nature of God; in other words, that they are God. The apostle speaks of some, who 'will judge the world,' and even angels. But 'the judge of all is God.' And none can be

qualified for this work without divine attributes. We are also informed of some, who will sit on the throne with Christ, as he sits on the throne with the Father. But no mere creature can be exalted to this dignity and power. The Bible also expressly calls certain men gods. 'Is it not written in your law, I said ye are gods.' This name is as sacred as any other; and the Bible doubtless calls beings by their right names; it calls them just what they are. Though this name is plural in the foregoing passage, it denotes only, the different persons in the godhead.

"You may object that the preceding expressions in proof of the divinity of men are found only once. True; but we are told, that the sacred writers 'doubtless expected to be believed, when they had once plainly asserted any thing.'

"You may also object, that the scriptures teach in other passages, that those men had not the attributes of God. But we answer, that all such passages relate to their human nature; and of course cannot prove, that they did not possess a divine nature. All that is said of their inferiority to God, does not disprove what evidently implies that they are God. You may further object, that the foregoing doctrine cannot be true. But this is making reason the judge in a case confessedly mysterious; and undertaking to determine what revelation must, or must not contain.

"Such appears to me to be the mode of reasoning, which Trinitarians adopt to support their theory."

The other passage is from the concluding paragraph.

"You observe, 'Unless God has knowingly falsified the truth, every part of his testimony must be perfectly true. If you doubt any part of it, you do not receive it. And if you do not receive it, you make God a liar, and yourself guilty of the sin of unbelief.' (pp. 14, 15.) Give me leave to say, that the Unitarian admits the testimony of God, as fully and as cheerfully, as the Trinitarian. There is no dispute respecting the *truth* of what God has said, but only respecting the *meaning* of it. The Unitarian understands his language in one sense; the Trinitarian, in another. Both cannot be right; but there seems to be no occasion to charge either with unbelief. To mistake a testimony is not to disbelieve it. To misunderstand the language of a witness is not to make him a liar. Insinuations of the vast importance of the Trinitarian scheme, and of the danger, attending the belief of the Unitarian doctrines, are very common. But, where let me ask, does the Bible intimate the importance of believing the former; or the danger of receiving the latter? Let a single passage be produced, which relates to this point, and I assure you, Unitarians will not disbelieve it. Cannot the Trinitarian system be supported, and sufficiently propagated, without the aid

of terror? In order to prevent men from leaving it, must they be convinced, if possible, that it is the only safe way? I do not admit, that an error on either side ‘results in nothing better than denying the Lord that bought’ us. (p. 15.) I have no doubt, that there are sincere Christians, and excellent men among those who believe, and those, who deny, the doctrine of the Trinity. To you it appears impossible, that both systems should be christianity. I admit, that the essence of christianity consists, not in what is peculiar to either; but in what is common to both; and I should have a much better opinion of the Trinitarian doctrine, if it allowed its votaries to cherish the same charitable feelings. It would almost seem, as if some of them would hardly consider salvation, as a gift worthy of being accepted, if the peculiarities of their scheme cannot be retained. Its exclusive spirit appears to me to indicate, that its origin is not heavenly; that it does not partake of the nature of the gospel; and that, in the progress of society, it will give place to a more liberal system.”

It may be proper to add, that the writer of this pamphlet is understood to be one who was educated in the trinitarian faith, and for many years professed it; but having now, by a divine blessing on his studies, discerned his errors, is suffering not a little persecution from those who once called themselves his friends.

HAMPSHIRE.

## RULES FOR ACQUIRING HABITUAL DEVOTION.

[Selected.]

IF you be desirous to cultivate habitual devotion, endeavour, in the first place, to divest your minds of too great multiplicity of the cares of this world. The man who lives to God, in the manner in which I have been endeavouring to describe, lives to him principally, and loves and confides in him above all. To be solicitous about this world, therefore, as if our chief happiness consisted in it, must be incompatible with this devotion. *We cannot serve God and Mammon.* If we be christians, we should consider, that the great, and professed object of our religion, is the revelation of a future life, of unspeakably more importance to us than this transitory world, and the perishable things of it. As christians, we should consider ourselves as *citizens of Heaven*, and only *strangers and pilgrims here below*. We must, therefore, see, that, as christians, there is certainly required of us a considerable degree of indifference about this world, which was only intended to serve us as a passage to a better.

The Divine Being himself has made wise provision for lessening the cares of this world, by the appointment of one day in seven, for the purpose of rest and avocation from labour. Let us then, at least, take the advantage which this day gives us, of *calling off our eyes from beholding vanity, and of quickening ourselves in the ways of God.*

This advice I would particularly recommend to those persons who are engaged in *arts, manufactures, and commerce.* For, highly beneficial as these things are in a political view, and subservient to the elegant enjoyment of life, they seem not to be so favourable to religion and devotion, as the business of *agriculture*; and for this reason, therefore, probably, among others, the Divine Being forbade commerce to the people of the Jews, and gave them such laws as are chiefly adapted to a life of husbandry. The husbandman is in a situation peculiarly favourable to the contemplation of the works of God, and to a sense of his dependence upon him. The rain from heaven, and various circumstances relating to the weather, &c. on which the goodness of his crops depends, he receives as from the hand of God, and is hardly sensible of any secondary, or more immediate cause. If he understand any thing of the principles of vegetation, and can account for a few obvious appearances upon what we call *the laws of nature*; these laws he knows to be the express appointment of God; and he cannot help perceiving the wisdom and goodness of God in the appointment; so that the objects about which he is daily conversant are, in their nature, a lesson of gratitude and praise.

Besides, the employment of the husbandman being, chiefly, to *bring food out of the earth*, his attention is more confined to the real wants, or at most the principal conveniencies of life; and his mind is not, like that of the curious artist and manufacturer, so liable to be fascinated by the taste of superfluities, and the fictitious wants of men.

Nor, lastly, does the business of husbandry so wholly engross a man's thoughts and attention, while he is employed about it, as many of the arts and manufactures, and as commerce necessarily does. And it should be a general rule with us, that the more *attention of mind* our employment in life requires, the more careful should we be to draw our thoughts from it, on the *day of rest*, and at other intervals of time set apart for devotional purposes. Otherwise, a worldly-minded temper, not being checked or controuled by any thing of a contrary tendency, will necessarily get possession of our hearts.

This brings me to the second advice, which is, by no means to omit stated times of worshipping God by prayer, public and pri-

vate. Every passion and affection in our frame is strengthened by the proper and natural expression of it. Thus frequent intercourse and conversation with those we love promotes friendship ; and so also the intercourse we keep up with God by prayer, in which we express our reverence and love of him, and our confidence in him, promotes a spirit of devotion, and makes it easier for the ideas of the Divine Being and of his providence, to occur to the mind on other occasions, when we are not formally praying to him. Besides, if persons whose thoughts are much employed in the business of this life had no time to set apart for the exercise of devotion, they would be in danger of neglecting it entirely ; at least, to a degree that would be attended with a great diminution of their virtue and happiness.

But, in order that the exercises of devotion may be the most efficacious to promote the true spirit and general habit of it, it is advisable, that *prayers* properly so called, that is, direct addresses to the Divine Being, be short. The strong feeling of reverence, love, and confidence, which ought to animate our devotions, cannot be kept up in such minds as ours through a prayer of considerable length ; and a tedious langour in prayer is of great disservice to the life of religion, as it accustoms the mind to think of God with indifference ; whereas, it is of the utmost consequence, that the Divine Being always appear to us an object of the greatest importance, and engage the whole attention of our souls. Except, therefore, in public, where prayers of a greater length are, in a manner, necessary, and where the presence and concurrence of our fellow-worshippers assist to keep up the fervour of our common devotion, it seems more advisable, that devotional exercises have intervals of meditation, calculated to impress our minds more deeply with the sentiments we express ; and that they be used without any strict regard to particular times, places, or posture of body.

This method of conducting devotional exercises, which makes them consist chiefly of meditation upon God and his providence, has in many cases several advantages over a direct address to God, which should peculiarly recommend it to those who are desirous to cultivate the genuine spirit of devotion. Among other advantages, and that not the least, in meditation the mind is not so apt to acquiesce in the mere *work done* (what the schoolmen call the *opus operatum*) as it is in formal prayer, especially when it is made of considerable length. So prone, alas ! is the mind of man to superstition, that hardly any thing can be prescribed to us, as a *means* of virtue, but we immediately acquiesce in it as an *end* ; and not only so, but the consequence of a punctilious observance of prayer, and other means of religion, is too often

made the foundation of a spiritual pride, and self-sufficiency, which is of a most alarming nature; being directly opposite to that deep humility and self-abasement, which is ever the predominant disposition of a mind truly devout. The sentiment corresponding to the language *stand by thyself, I am holier than thou*, is not, I am afraid, peculiar to the pharisaical Jew, or the Romish devotee. It infects many protestant religionists, being generated by similar causes. Rather than be liable to this, it is certainly better, far better, even to be less regular in our exercises of devotion. *God resisteth the proud, but giveth grace to the humble. Every one that is proud in heart is an abomination to the Lord.*

3. In the course of your usual employment omit no proper opportunity of turning your thoughts towards God. Habitually regard him as the *ultimate cause*, and *proper author* of every thing you see, and the disposer of all events that respect yourselves or others. This will not fail to make the idea of God occur familiarly to your mind, and influence your whole conduct.

It is to be regretted, that the taste and custom of this country is such, that a person of a devotional turn of mind cannot indulge himself in the natural expression of it, even upon the most proper and just occasions, without exposing himself to the particular notice, if not the ridicule, of the generality of those who may be present; whereas could we decently and seriously express our gratitude to God upon every agreeable occurrence, and our resignation and submission to his will upon every calamitous event of life, it would tend greatly to strengthen the habit of *acknowledging God in all our ways*, and promote the spirit of devotion.

In no other country, I believe, whatever, neither among the Roman Catholics, nor Mahometans, have people, even the most fashionable and polite, any idea of being ashamed of their religion. On the contrary, they are rather ostentatious of it, and therefore they seem to have more than they are really possessed of; and this is the case with some, both of the established church, and among the dissenters in England. But, unfortunately, this outward shew of religion was carried to such a length, about a century ago, in this country, and was some times made to subserve such infamous purposes, that, I believe, the greater part of the most sincerely pious and humble christians, now make a point of exposing to the world, as little of the religion they have as possible; so that they are really possessed of much more than they seem to have. This I trust is the case with great numbers, who are little suspected of being particularly religious, because they are seldom or never heard to talk about it. And, upon the whole, while things are so unfortunately circumstanced, I think this extreme preferable to the other; as, of all things, the reproach of hypocrisy ought to be avoided with the utmost care.

4. In a more especial manner, never fail to have recourse to God upon every occasion of strong emotion of mind, whether it be of a pleasurable, or of a painful nature. When your mind is labouring under distressing doubts and great anxiety, or when you are any way embarrassed in the conduct of your affairs, fly to God, as your friend and father, your counsellor and your guide. In a sincere and earnest endeavour to discharge your duty, and to act the upright and honourable part, *commit your way unto him*, repose yourselves upon his providence, confiding in his care to over-rule every thing for the best, and you will find a great, and almost instantaneous relief. Your perturbation of mind will subside, as by a charm, and the storm will become a settled calm. Tumultuous and excessive joy will also be moderated by this means; and thus all your emotions will be rendered more equable, more pleasurable, and more lasting. And this is produced not by any supernatural agency of God on the mind, but is the natural effect of placing entire confidence in a being of perfect wisdom and goodness.

But the capital advantage you will derive from this practice will be, that the idea of God, being, by this means, associated with all the strongest emotions of your mind, your whole stock of devotional sentiments and feelings will be increased. All those strong emotions, now separately indistinguishable, will coalesce with the idea of God, and make part of the complex train of images suggested by the term, so that you will afterwards think of God oftener, and with more fervour than before; and the thought of him will have greater influence with you than ever.

5. In order to cultivate the spirit of habitual devotion, labour to free your minds from all consciousness of guilt and self-reproach, by means of a constant attention to the upright and steady discharge of the whole of your duty. In consequence of neglecting our duty, we become backward, as we may say, to make our appearance before God. We cannot look up to him with full confidence of his favour and blessing; and are, therefore, too apt to omit devotion entirely. Besides, we always feel an aversion to the exercise of *self-abasement* and *contrition*, which are all the sentiments that we can with propriety indulge in those circumstances; especially as we have a secret suspicion, that we shall, for some time at least, go on to live as we have done; so that rather than confess our sins, and continue to live in them, we choose not to make confession at all.

But this is egregious trifling, and highly dangerous. Thus, at best, all improvement is at a stand with us, if we be not going fatally backwards in our moral state. If this be our character (as I believe it is, more or less, that of a very great

number even of those I have called the better sort of the middle classes of men) let us in time, and in good earnest, cast off all our sins, negligencies, and follies by true repentance. Let us draw near, and *acquaint ourselves with God*, that we may be at peace. You can have no true peace, assurance, or satisfaction of mind in this life without it: for if you be of the class I am now referring to, it is too late for you to have a perfect enjoyment of a life of sin and dissipation. And between that kind of peace, or rather *stupor*, which those who are abandoned to wickedness, those who are wholly addicted to this world, and make it their sole end (or those who are grossly ignorant of religion) enjoy, and that *inward peace and satisfaction* which accompanies the faithful and earnest discharge of every known duty, there is no sufficient medium. You may go about seeking rest in this wide space, while your hearts are divided between God and the world, but you will find none; whereas the *fruit of righteousness*, of a sincere and impartial, though imperfect obedience to the law of God, *is peace and assurance for ever*.

6. To facilitate the exercise of devotion, cultivate in your minds just ideas of God with whom you have to do upon those occasions, and divest your minds as far as possible, of all superstitious and dishonourable notions of him. Consider him as the good father of the prodigal son, in that excellent parable of our Saviour. Let it sink deep into your minds, as one of the most important of all principles, that the God with whom we have to do is essentially, of himself, and without regard to any foreign consideration whatever, *abundant in mercy, not willing that any should perish, but that he had rather that all should come to repentance*, and then, notwithstanding you consider yourselves as frail, imperfect, and sinful creatures, and though you cannot help accusing yourselves of much negligence, folly, and vice, you may still approach him with perfect confidence in his readiness to receive, love, and cherish you, upon your sincere return to him.

In this light our Lord Jesus Christ always represented *his father and our father, his God and our God*. This is the most solid ground of consolation to minds burdened with a sense of guilt; and, what is of great advantage, it is the most natural, the most easy, and intelligible of all others. If once you quit this firm hold, you involve yourselves in a system, and a labyrinth, in which you either absolutely find no rest, and wander in uncertainty and horror; or if you do attain to any thing of assurance, it is of such a kind, and in such a manner, as can hardly fail to feed that *spiritual pride*, which will lead you to despise others; nay, unless counteracted by other causes, too often ends in a spirit of censoriousness, hatred, and persecution.

## MISCELLANEOUS COLLECTIONS.

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EXTRACT FROM DR. DWIGHT.

I HAVE been much struck in reading the following passage from Dr. Dwight's Lectures, in which he accounts for the origin of the divine honours paid to Noah in the early ages of the world. It is forcible and just; and will be found still more so, if applied to account for the elevation of our Saviour to the rank of Deity.

"High veneration for any being, easily slides, in such minds as ours, into religious reverence: especially when it is publicly and solemnly expressed by ceremonies of an affecting and awful nature. When Noah, particularly, and his sons generally, had been often, and for a series of years, commemorated in this manner; the history of man has amply taught us, that it was no strange thing to find them ultimately raised to the rank and character of deities. This event would naturally take place the sooner, on account of the astonishing facts included in their singular history. The imagination, wrought up to enthusiasm and terror, while realizing the astonishing scenes through which they had passed, could hardly fail to lend its powerful aid towards this act of canonization, and would, without much reluctance, attribute to them a divine character. If we remember how much more willingly mankind have ever worshipped false gods, than the True One; we shall, I think without much hesitation, admit the probability of the account, which has been here given concerning this subject."

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COMPLAINTS OF A CORRUPT HEART.

To hear some Christians talk, one would imagine they thought it their duty, and a mark of sincerity and goodness, to be always complaining of corrupt and desperately wicked hearts, and consequently that they ought to have, or in fact should always have, such hearts to complain of. But let no man deceive himself. A wicked and corrupt heart is too dangerous a thing to be trifled with. I would not here be thought to discourage the humble sentiments every man should have of himself, under our present infirmities: But we may greatly wrong ourselves by a *false humility*; and whoever carefully peruseth the New Testament will find, that, however we are obliged to repent of sin, a spirit of

complaining and bewailing is not the spirit of the gospel; neither is it any rule of true religion, nor any mark of sincerity, to have a corrupt heart, or to be always complaining of such a heart. No: the gospel is intended to deliver us from all iniquity, and to purify us into a peculiar people zealous of good works, to sanctify us throughout in body, soul and spirit, that we may *now* be saints, may *now* have peace and joy in the Holy Ghost, and at length be presented without spot or blemish before the presence of God. Christ loved the church, and gave himself for it, not that it might continue groaning in a state of corruption and wickedness, but that he might, even in this world, sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. And this is the invariable sense of revelation. Nevertheless it is manifestly true, that while we are in the body we shall be exercised with the infirmities and passions thereof. But this is not our corruption or wickedness, but the trial of our virtue and holiness in resisting and subduing every irregular appetite. And it is the real character of every true Christian, not that he feels he has a corrupt and wicked heart, but that he *crucifieth the flesh with the affections and lusts, and perfecteth holiness in the fear of the Lord*. A real Christian may say, my heart is weak, and my passion strong: but he is no real Christian, or the gospel hath not had its proper effects upon him, if he cannot at the same time truly say, I resist and restrain my passions, and bring them into captivity to the laws of reason and true holiness. Whatever is evil and corrupt in us we ought to condemn; not so as that it shall STILL remain in us; that we may ALWAYS be condemning it; but, that we may SPEEDILY reform, and be EFFECTUALLY delivered from it; otherwise certainly we do not come up to the character of the disciples of *Jesus Christ*.

*J. Taylor on Original Sin.*

DR. BEATTIE'S METHOD OF BEGINNING THE RELIGIOUS INSTRUCTION OF HIS SON.

THE doctrines of religion I wished to impress on his mind, as soon as it might be prepared to receive them; but I did not see the propriety of making him commit to memory theological sentences, or any sentences, which it was not possible for him to understand. And I was desirous to make a trial how far his own reason could go in tracing out, with a little direction, the great and first principle of all religion, the being of God. The follow-

ing fact is mentioned, not as a proof of superiour sagacity in him (for I have no doubt that most children would in like circumstances think as he hid), but merely as a moral or logical experiment.

He had reached his fifth [or sixth] year, knew the alphabet, and could read a little ; but had received no particular information with respect to the Author of his being : because I thought he could not yet understand such information ; and because I had learned from my own experience, that to be made to repeat words not understood is extremely detrimental to the faculties of a young mind. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name ; and, sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after, he came running to me, and with astonishment in his countenance told me, that his name was growing in the garden. I smiled at the report, and seemed inclined to disregard it ; but he insisted on my going to see what had happened. Yes, said I, carelessly, on coming to the place, I see it is so ; but there is nothing in this worth notice ; it is mere chance : and I went away. He followed me, and, taking hold of my coat, said with some earnestness, it could not be mere chance ; for that some body must have contrived matters so as to produce it.—I pretend not to give his words, or my own, for I have forgotten both ; but I give the substance of what passed between us in such language as we both understood.—So you think, I said, that what appears so regular as the letters of your name cannot be by chance. Yes, said he, with firmness, I think so. Look at yourself, I replied, and consider your hands and fingers, your legs and feet, and other limbs ; are they not regular in their appearance, and useful to you ? He said, they were. Came you then hither, said I, by chance ? No, he answered, that cannot be ; something must have made me. And who is that something, I asked. He said, he did not know. (I took particular notice, that he did not say, as Rousseau fancies a child in like circumstances would say, that his parents made him.) I had now gained the point I aimed at : and saw, that his reason taught him, (though he could not so express it) that what begins to be must have a cause, and that what is formed with regularity must have an intelligent cause. I therefore told him the name of the Great Being who made him and all the world ; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstances that introduced it.

## FOR THE CHRISTIAN DISCIPLE.

LINES ADDRESSED TO A LOVELY INFANT, EXPIRING IN ITS FATHER'S  
ARMS.

Go, gentle spirit, haste away,  
From painful scenes of sin and woe,  
Of sickness, sorrow, and decay,  
To realms of joy, unknown below.

Dear, lovely babe, thy parent's heart  
Would still detain thee lingering here ;  
But Jesus calls thee to depart ;  
His friendly summons thou must hear.

"Let little children come to me,  
"Forbid them not : " the Saviour cried ;  
"Like these must every mortal be,  
Who would in heaven with me abide."

O happy soul ! unstained with sin,  
In robes of innocence arrayed,  
Thy heavenly joys will soon begin,  
No more with cares or griefs allayed.

August 2, 1821.

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## REVIEW.

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## ARTICLE VIII.

*Sermons, chiefly of a Practical Nature. By the late ANTHONY FORSTER, A. M. Pastor of the second Independent Church in Charleston, S. C. To which is prefixed a Memoir of the Author's Life. Raleigh, N. C. J. Gales, 1821. pp. 335.*

THE biography prefixed to these sermons is one of the most interesting articles, which has lately come under our notice. Whoever values religious freedom, and the virtues of independence, uprightness, and resolution ; whoever loves to contemplate a mind depending on its own resources, and sustained by its own energies, throwing off the shackles of early prejudice, resisting the calls of worldly interest, and boldly searching for

truth, will read this narrative with no common satisfaction. We have room only for a brief and imperfect sketch, and shall confine ourselves more particularly to such parts as speak of Mr. Forster's conversion to the unitarian faith, and the circumstances of his connexion with the second Independent Church of Charleston.

He was born in North Carolina, in the year 1785. and educated at the University in that state. His father died during his childhood, and he was sent by his guardian, at twelve years of age to the preparatory school attached to the University. He passed through the collegiate course, and graduated five years afterwards.

At the solicitation of his friends he chose the profession of the law, and commenced the study. He did not, however, pursue it long, nor with much eagerness, for it seems never to have been congenial with his inclination and feelings. Even at this period he was more often seen with books of theology, than such as pertained to his adopted profession. His health, also, began to decline, and his sedentary and studious habits were evidently making rapid inroads upon a constitution naturally delicate and frail.

Admonished by these growing symptoms, and swayed by the wishes of his friends, he resolved to pursue a more active course of life, as the only probable means of restoring and preserving his health. With this view he was induced to accept an Ensign's commission in the army of the United States. He was stationed on the western frontier of Georgia, where he was promoted to a lieutenancy, and remained somewhat more than two years. He finally resigned his commission, and left the army. Being now without employment, and in a great measure without resources, he resumed the study of the law, under the direction of a practitioner in Milledgeville, Georgia. In this place he was attacked with a complaint, which, by the mismanagement of his physician, terminated in a violent nervous fever. It reduced him exceedingly, and was the origin of the disease, which finally wasted his frame and hastened his dissolution.

After a partial recovery from this sickness, he found himself too feeble to commence again his studies. He returned to his friends in North Carolina with the intention of travelling to the north; but in Virginia he had a relapse, and the season was so far advanced, that it was thought adviseable for him not to pursue his journey. He accordingly returned again to his friends, and on the invitation of his former guardian, Governor Smith, of North Carolina, he accepted the office of his private secretary.

In this occupation, however, he did not continue long. His early prepossessions in favour of theological studies had never forsaken him, and of late they had been growing stronger. His views had become more definite, and his love of the subject had increased. In short, he resolved to devote himself to a preparation for the ministry of the Gospel with as much earnestness and assiduity, as his health and means would permit. To advance this purpose he resigned his office of secretary to the governor, and accepted the situation of Assistant Teacher in the Raleigh Academy. His leisure hours he devoted to theological studies under the direction of the Rev. Dr. M'Pheeters, who was pastor of the Presbyterian Church in Raleigh, and Principal of the Academy.

He commenced preaching under a licence of the presbyterian church early in 1813, and devoted several months to gratuitous missionary labours in South Carolina and Georgia. Near the close of the year he was invited to take charge of the Independent Church at Wappetaw in South Carolina. This invitation he accepted, and soon afterwards removed from Raleigh with his wife, whom he had lately married. But on arrival, he found the representations, which had been made to him, so imperfectly realized, and his prospects so unpromising, that he felt it a duty to request a release from his engagement, proposing at the same time to remain through the winter. His request was granted with some reluctance, and after the stipulated time had expired the invitation was renewed. He still declined accepting it for reasons, which he thought important and satisfactory.

In the summer following he was invited to preach in the First Presbyterian Church in Charleston, during a temporary absence of its stated pastor. His services were highly acceptable, and his amiable deportment and engaging manners endeared him to many, who became his warm and permanent friends. In the spring of the next year he was engaged to supply the place of the Rev. Dr. Hollinshead in the Independent Church in Charleston.\* The age and infirmities of Dr. Hollinshead, made him incapable of discharging any of his parochial duties, and rendered it improbable that he would ever resume his labours. Mr. Forster, therefore, "although chosen as a temporary supply merely, was vested with all the rights and privileges of a stated pastor, and authorized to perform all the duties and services incident to this office." He continued here through the summer, but in

\* "The Church, though incorporated as one body, consisted of two branches, meeting in two distinct places of worship, and served by two associate, or Colleague pastors, who officiated in the respective churches alternately, morning and evening."

the autumn he was attacked by an alarming hæmorrhage of the lungs, which disabled him from performing any of his pastoral duties. He did not resume his ministerial labours till the spring of 1816, and then in a state of great debility.

Before this time the death of Dr. Hollinshead had left a vacancy, which was to be filled by a permanent minister. At this crisis a series of events and circumstances happened, which brought to pass a separation of the Associated Churches, and the final settlement of Mr. Forster over that branch, which is now called the second Independent Church of Charleston. To have a clear understanding of this subject, it is necessary to state certain particulars respecting Mr. Forster's opinions, and the process by which he had been led to abandon some of his early impressions, and to change many of his theological sentiments. We cannot do this so well as in the expressive language of his biographer, who was intimately acquainted with him, and with the progress of his inquiries. The peculiar interest of the extract must be our apology for its length.

"Mr. Forster was educated a Calvinist, and in a community where any mode of faith materially differing from the formulas of the Genevan Reformer, was almost unknown, and where faith, to be valuable, must have been implicit. In this situation, the leading doctrines of this system were adopted by him, as they doubtless are by most others under similar circumstances, as articles to be believed, not as principles to be discussed and investigated. It is certainly no matter of wonder that men, even of powerful and independent minds, who have been taught from the first dawning of reason to associate all personal piety with a particular form of doctrine should come, at length, habitually to consider them as actually inseparable, and thus to contemplate this form of doctrine as equally unquestionable with the reality of religious feelings and principles themselves. That such is the view taken of this particular system by very many of those who adopt it, admits of no question. And such seems to have been the light in which the subject was viewed by Mr. Forster previously to his entering on the ministry, and for some time afterwards.

"To examine with a fearless love of truth the foundation of those dogmas for which their votaries claim the exclusive title of *orthodoxy*, made no part of the estimate he had formed of his official duty. How should it? He had grown up in the habit of considering them as first principles—as axioms in the science of religion—beyond which, inquiry was useless, at least, if not pernicious. On these doctrines he had never, according to his own statement, entertained any doubts until long after he became a preacher.

"What first awakened his inquiry on these topics, and induced him to enter seriously into an examination of them, was the anxiety he felt

in behalf of an intimate friend, who was a professed Unitarian. His acquaintance with this person had commenced when he was a student of theology ; and they had held occasional conversations on religion ; but never, as it would seem, entered very fully or minutely into the discussion of these disputed topics. Mr. Forster, of course, regarded his friend's opinions as essentially and fatally erroneous. Still he entertained a high respect for his general character, and felt a warm interest in his welfare.

"After his settlement in Charleston, he determined to communicate to this friend in writing, what he intended should be a full refutation of his errors. To enable himself the more effectually to accomplish this, he determined to consult some of the principal unitarian writers, in order to ascertain what were the objections, which it would be necessary to obviate, and the arguments, which it would be incumbent on him to refute ; nothing doubting of his competency to perform both the one and the other. But he had not proceeded far in this course, ere he felt his confidence shaken, and his apprehensions seriously alarmed.

"What first excited his surprise, as he often remarked to the writer of this Memoir, and created some degree of doubt in his mind as to the correctness of his former impressions, in their fullest extent at least, was the evident candour, love of truth, and singleness of heart, which characterize these writers. He had been accustomed to consider them as emissaries of Satan—foes to truth—at once the votaries and the victims of fatal delusions ; idolatrous of their own powers, and of undevout and unsubdued spirits. But he found in their writings, as he acknowledged, no traces of this character. These exhibited no evidences of perverted intellect or depraved affections ; but very many of an opposite kind. He found, too, as he proceeded, that they had much more to offer in behalf of their peculiar opinions, and this far more plausible too, than he had previously imagined. He was not long in coming to the conclusion, that men of upright minds might differ very materially in their views of religious truth ; and that pious affections might consist with the disbelief even of those doctrines, which he had been in the habit of regarding as essential to the christian character. His first lesson, therefore, was a lesson of charity, and it produced a deep and lasting impression on his mind. Its influence was visible during the whole of his remaining life. He was accustomed often to look back with unmingled disapprobation on what had once been the state of his feelings on this subject, and with devout gratitude to God, who had dispelled the cloud of bigotry and prejudice by which he had been enveloped.

"But he had not arrived at this conclusion without many painful struggles, and many misgivings of mind. To admit that those views of religious truth with which he had identified his pious affections and devout aspirations, and to which he had attached his faith and his hopes, were other than essential ; that they were questionable, and

might be found erroneous; was attended with extreme uneasiness. He felt, to use his own expression, as if the ground were sinking beneath his feet. His faith and confidence were shaken, and he knew not when or where they might again settle on a firm and secure footing. Such were his feelings under the first influence of the new light, which was let in upon his mind, that, at times, his eyes were unvisited by sleep. He had every inducement, which worldly prudence could suggest, to desist from the inquiry, and quench the light, which was kindling within him. A change of opinion on these topics, he was well aware, would probably be followed by loss of employment in his profession, by the alienation of his friends; by misrepresentation, reproach, and calumny; by persecution, in short, in every variety of shape, which bigotry, since deprived of the power of the sword, so well knows how to assume. But his mind was not of a character to yield to such considerations as these. However painful the process, he felt himself compelled to go forward. He regarded the questions as of vast importance, and determined to give them a thorough and impartial examination.

“Justly considering the doctrine of the Trinity as the keystone of the popular system, he began with this. His recourse was as it ought to be, to the scriptures, which he read carefully and critically, availing himself, as occasion required, of such collateral assistance, as his situation enabled him to procure. He proceeded with great deliberation, and with the sober and conscientious earnestness of a man, who feels that more than life is staked on the result of his investigations. He certainly did not lightly abandon the system, to which early prejudices, and powerful associations had bound him. He relinquished not a foot of ground till he felt that it was all untenable. His investigation was long and laborious; but the final result of it was a full and entire conviction, that the doctrine of the Trinity was not a doctrine of the scriptures. This conviction became continually stronger and deeper the further his inquiries were extended, and the more minutely they were pursued. A full persuasion of the strict and unqualified unity of God, of the essential benignity of his character, of his paternal and *impartial* benevolence towards all his rational offspring, of the efficacy of sincere repentance to restore the sinner to his favour, of the absolute *freeness* of his unpurchased compassion toward erring man, and of the certainty of a future, just and impartial retribution,—these were the important conclusions to which Mr. Forster’s inquiries conducted him. These he believed to comprize the substance of that revelation, which God had made to man by his beloved Son. To that Son he looked up with love, and gratitude, and veneration, but his *worship* he reserved for his Father and our Father, for his God and our God, in obedience to the direction of Jesus himself.—“Thou shalt worship the Lord thy God, and *him only* shalt thou serve,” and believing with St. Paul, that “there is one God, and one Mediator between God and men, the man Christ Jesus.” On the foundation of this faith he was

content to rest his hopes for eternity ; and it was a foundation, which the experience of his subsequent life, often amidst circumstances trying and afflictive in no ordinary degree, proved to be firm and unshaking.

“ This imperfect sketch of the history of our author’s mind during the progress of this important change in his opinions, it is believed may not be altogether uninteresting or useless to others in similar circumstances. Few men have been possessed of more vigorous, more upright, or more independent minds, than Mr. Forster. Yet the prejudices of education, and the prevalent mistakes industriously propagated by the bigots and religionists of the day, regarding the character and tendency of Unitarianism, effectually deterred him from the examination of a system, the evidences of the truth of which he afterwards found, when circumstances awakened his attention to the subject, so clear, so convincing, so irresistible.”—pp. xiii—xvii.

Such was the course of investigation pursued by Mr. Forster, such the obstacles he encountered, and such the result of his inquiries. When we consider the nature and strength of his early impressions, the unbending power of habit, and his zeal in favour of his first opinions ; when we recollect that he resolved on the work of inquiry almost alone, without the advice and counsel, or the sympathy and encouragement of others ; and when we remember that every thing was at stake, that every step he took carried him so much further from his worldly interest, the confidence of his former associates, the affections of many of his friends, and exposed him to the reproaches of the illiberal, and the suspicions of the wise,—when we bring to mind these circumstances in all their bearings, we cannot but admire the many high and excellent traits of mind, which they imply, his firmness, his purity of intention, his noble sacrifice of every selfish motive and feeling at the sacred shrine of principle and truth. With the Bible for his guide he felt secure. He was fearless in pursuing the course in which he believed the revealed word of God conducted him. No temporal considerations could turn him aside. Thus determined, he was unwearied in his search, resolute in maintaining what he conceived to be the pure doctrines of the gospel, and finally triumphant over those, who would bind him to other rules of faith than the scriptures, and to other modes of practice, than such as were approved by his own conscience.

When Mr. Forster commenced the ministry he was a Presbyterian, and afterwards joined himself to a Presbytery. But it is not to be supposed, that changes so radical could have taken place in his mind without his views of church government being materially altered. At a very early period of his inquiries he resolved to withdraw from the Presbytery to which he belonged.

In a letter to the moderator, making known this determination, he stated, among other reasons, which prompted him to this measure, "the inconsistency of this system of Church government with our civil institutions, with our habits, and our mode of thinking on other topics; its establishment of a tribunal, by whose decisions the exercise of private judgment is fettered, and by which a difference of *opinion* might be treated as involving as much crime as a violation of moral duty." These sentiments were more fully expressed, according to his biographer, in his pulpit exercises at this time. In his sermons he repeatedly asserted the sufficiency of the scriptures as a standard of faith, urged the necessity of appealing to these alone, and cautioned his hearers not to be deceived by the devices of men, nor any schemes of human contrivance. He taught them that religion is an individual personal concern, and that the conviction of private judgment is the only safe criterion of religious truth.

To preach such sentiments as these to a society, which, from its foundation, had been chained to a written creed distinct from the Bible, could not but excite much attention. Some would be awakened by their novelty, others by their boldness, and others by their simplicity and truth. So it turned out; and while many were edified and delighted with views, which bore the stamp of so much good sense and reason, other more sagacious ones at length discovered that the preacher was going sadly astray from the beaten track of their fathers, and was unceremoniously reducing the borders of their faith within the narrow compass of the Bible. He had not yet it is true, attacked any of the peculiar tenets of their superadded formulas, but he had advanced principles, which rendered them unnecessary, nay, which proved them false and pernicious. In the general tenour of his preaching while his opinions were changing, Mr. Forster exercised his accustomed prudence, in avoiding all topics on which his own mind was unsettled. He judged rightly in supposing it inexpedient and unprofitable to agitate the minds of his people, and stir up their passions by discussing subjects from which he had not yet himself been able to remove the clouds of doubt. He felt it a duty to be deliberate in his investigations, and to decide only upon the fullest evidence, and the firmest conviction. This required time. He preached with great earnestness the necessity of religious inquiry, and of a plain, scriptural faith, because he considered these points thoroughly established, and because, if duly heeded, they would lead to a just estimate and accurate knowledge of a christian's belief and duty.

"In this state of mind, had he not already been engaged in the ministry, he might probably have deferred, for a time, his entrance

into it. But now the case was far different. The question presented for his decision was, what course he ought to pursue in a situation in which Providence had placed him, and from which, had he been so disposed, he could hardly have felt himself at liberty to retire. For, notwithstanding the apprehensions awakened in the minds of some by the tenour of his discourses, the great majority of his hearers were not only warmly attached to him as a man, and as a pastor, but perfectly satisfied on the score of his religious opinions. Many—and it ought to be mentioned to the credit of their liberality—even of those, who still retained their attachment to that system of doctrines, with regard to which the foundations of his faith were shaken, were nevertheless disposed to allow him the right of speculating for himself, and to admit, that, though his views should differ from their own on some points, they might still be profited and edified by his ministrations." p. xx.

Such were the state of Mr. Forster's opinions, the character of his preaching, and the feelings of the people, when the death of Dr. Hollinshead left a vacancy, which was to be filled with a permanent pastor. Mr. Forster had many friends, who were resolved to rest their choice on him; but after what has been detailed, it may readily be imagined, that this point could not be effected with unanimity, if at all, and more especially, when it is understood by what kind of a bond the society was held together.

"According to the constitution of the society, every pastor was required, *on his election*, to subscribe to the creed and articles of the church in extenso; which creed was avowedly grounded on the confession and catechism of the Westminster Divines. It is necessary further to premise that this church, in common with most others of the class denominated Independents, in the United States, presents, in its organization, the strange anomaly in ecclesiastical affairs, of a sort of imperium in imperio—a kind of inner and outer court, like the Jewish sanctuary—the former comprising those only, who are in the habit of participating in the Lord's Supper; and the latter, those who are not. These distinct, yet united bodies, are usually designated by the terms *church* and *congregation*. What was the origin of this distinction, or what have been its consequences to the interests of practical godliness, this is not the place to inquire. But by the constitution of this society, the whole body of voters could not proceed to an election of a pastor, until the *church* had first determined, that it was expedient so to do." p. xxii.

A religious society, thus organized, was not in a condition to act with much harmony in a case like the present; nor can such a system be defended on any principles of good government, or by the precepts of Christ, or the example of the apostles.

When the day of election arrived, and the subject was brought before the *church* in its separate capacity, it was stated by some

individuals, that in a private conversation with Mr. Forster, he had not satisfied them with the soundness of his faith. This statement put a stop to any further proceedings. The deliberations of the *church* terminated in appointing a committee to ascertain from Mr. Forster, whether, if elected, he would subscribe the creed and articles. This question was put to him in writing. But he very promptly declined answering it, on the ground that it was premature and out of place. Its obvious tendency was to impose an obligation on him without any thing corresponding on the part of the society. It was, also, inconsistent with their constitution, which required subscription *on election*, and not before. In his reply, therefore, he did not think proper to answer this question in direct terms, but he explained his views at large respecting the propriety and expediency in a clergyman of subscribing any human system of articles, and the right of a society to demand such a subscription. He, furthermore, made them fully understand, that he should decline, as it is expressed in his own language, "to accept of any pastoral charge, but such as should be offered to him on the principles of the gospel." This reply was published, and bears ample testimony to his independence, and his appreciation of religious liberty.

But it was not calculated to satisfy those, who insisted on a declaration of his faith in creeds, and who wished to extort a promise that he would subscribe. In short, it soon appeared, that a large portion of the society would not vote for him. His friends, however, constituted a majority, and foreseeing that a choice could not be effected without much opposition, they proposed a plan at the next meeting of the society by which they hoped all difficulties might be adjusted, and their wishes gratified in having Mr. Forster for their minister. They suggested an arrangement by which each minister might officiate stately in one of the churches, and thus allow all the members the privilege of listening to the preacher of their choice. To this proposal the opposite party would not assent. Much debate ensued, and after several of Mr. Forster's friends, weary and exhausted with the discussion, had retired, a resolution was passed by a small majority, which dissolved his connexion with the society.

Thus excluded from both of the churches belonging to the society, Mr. Forster's friends immediately procured a public hall as a temporary place of worship, in which he officiated for several sabbaths. In the mean time, another meeting of the society was called, which was fully attended by both parties. After much warmth of discussion, a motion was made for a separation of the society, and was carried. A joint committee was appoint-

ed to draw up articles of separation, which were reported, and unanimously accepted.

“As soon as this separation had taken place, the friends of Mr Forster, to whom the church in Archdale Street had been assigned, took measures for their regular organization as a christian society, under the name of the *Second Independent Church of Charleston*. Discarding the use of all formularies and systems of man’s invention, they declared the scriptures, and the scriptures alone, to be the rule of their faith and practice; leaving every individual to the free and uncontrolled exercise of his own judgment and conscience in the interpretation of the sacred volume.

“As soon as their organization was completed, Mr. Forster was unanimously elected to the office of their pastor.” p. xxvi.

Few occurrences in any man’s life could be more trying, than those which happened to Mr. Forster during the transactions of which we have given a hasty outline. But throughout the whole, the peculiar traits of his character were never obscured. He was cool and unruffled, firm and resolute. He sustained the dignity of an upright and pious mind in the midst of many causes of excitement and irritation. He was true to his principles, and to his friends. Alone, and without the co-operation of a solitary individual of his profession, he resolutely asserted and defended religious liberty, and the rights of conscience, on the broad principles of the scriptures, and of reason. By his rational views and sound judgment, by his discreet deportment, and christian life and spirit, in the space of a very few months he insensibly changed the views and released from error a large and respectable society, and established it in harmony and peace on the solid basis of an enlightened faith, and gospel freedom. And what adds to the wonder, these things were accomplished while his own opinions were yet unsettled, and while he was patiently pursuing investigations to satisfy himself on several important topics. We doubt whether an example can be found, where so remarkable effects of this nature have been produced in so short a time, by an unaided individual, and under circumstances so unfavourable and disheartening.

But Mr. Forster was not destined long to reap the fruits of his labours and sacrifices, or to enjoy the grateful attentions of a united and most affectionate people. His health soon after began more rapidly to decline. He sought relief in travelling and exercise, and with some apparent temporary benefit. At one time he thought himself nearly recovered, but his visions of hope were but visions, and they soon vanished. He preached, indeed, but a small portion of the time after he was settled, and in March, 1819, he delivered his last discourse. He preached from the

text, *The Lord is risen indeed*. It was on the day for celebrating the Lord's supper. "Few, who were present on this occasion," says his biographer, "can soon lose the deep and pathetic impression of the scene. The interesting nature of the celebration, the eloquence of the discourse, and the colouring evidently thrown over some of the topics by the peculiar situation and feelings of the speaker—his figure pale and emaciated, and so feeble that he could with difficulty sustain himself during the service—all these circumstances, combined with the melancholy and irresistible conviction that he was listening for the last time, in that place, to the sound of that voice, rendered this one of the most touching scenes, which the writer has ever witnessed." Soon after this, his friends persuaded him to make another trial of a change of air, and he went with his family to Raleigh. Here he was soon confined to his bed, and after an almost insensible decline, for about nine months, his spirit took its flight on the 18th of January, 1820.

Mr. Forster died as he had lived, sustained by his religious hopes, and relying with unshaken confidence on the promises of the gospel. His faculties were unimpaired till the last, and he was perfectly aware of his situation. The approaches of death were silent, but they were not concealed; and he watched them unmoved. His mind found its peace in a region where the accidents of time could not reach. His frame was exhausted, and his powers of bodily action had nearly ceased, but his mind was vigorous and active—resigned and cheerful under the afflictive hand of providence, and tranquil in its contemplation of futurity. The consoling views of religion, to which his patient and earnest studies had led him, were his strength and his comfort when all things else had failed him. In life they had been his support, and his peace in many trying scenes; they divested death of its terrors, and illumined the night of the grave with the beams of hope and of joy.

From what has been said, the prevailing traits of Mr. Forster's character will have been discovered. We will add a few words more from the apparently impartial and discriminating testimony of his biographer.

"He was endowed by nature with great boldness, decision, and independence of character. His perceptive powers were unusually quick, clear, and strong; and his purposes equally simple and direct. He took his impressions of truth and duty from no man upon trust. He acted under a deep sense of his own personal responsibility for his opinions and his conduct; and every thing was with him subjected to the test of rigid and unbending principle. Yet was there nothing of obstinacy, of dogmatism, or self-sufficiency in his temper. No

man listened with more patience or docility to argument from whatever quarter ; no man could be more free from the folly of a pertinacious adherence to his own opinions, merely because they were his own.

“But perhaps the most prominent feature in his mind was his strong and discriminating good sense. This was apparent in every thing that he did, and in every thing that he said, and stamped a strong and distinctive character of fitness and decorum on all his transactions. His insight into the characters of others was remarkably keen and unerring ; his judgment was rarely imposed on by hollow pretensions and specious professions.

“As a minister of the gospel, his qualifications were of a high order. While his talents and his virtues commanded the respect of his people, his manners irresistibly attached him to their affections. Few men have been more ardently beloved while living, or lamented, when dead, with a more heartfelt sorrow.” p. xxx.

The sermons, which constitute much the largest part of the volume under consideration, are twenty-two in number, and chiefly on practical subjects. They were printed from the author’s manuscripts after his death. These we have perused with pleasure. They exhibit, in a most favourable light, the characteristics of the author’s mind, his cautious boldness and decision, his clearness of perception, and above all, his piety, and amiable and gentle temper. In our view they have many of the requisites of good sermons ; by which we mean such sermons, as will produce impressions on the hearers and readers, make them thoughtful and serious, console them in affliction, lead them to a just value of religious attainments, and to a knowledge and love of duty. We cannot envy the sensibility, or the moral feelings of the person, who can read these discourses without being made better.

They are particularly to be commended for a lucid arrangement. We take occasion to mention this the rather, as the *lucidus ordo*, which the ancients thought so essential to a finished composition, seems little to be thought of by many of our modern sermonizers. The old English divines were scrupulous on this point, and undoubtedly carried it to excess. The divisions and subdivisions became a labyrinth, which it would baffle the expertest logicians to unravel. Even Tillotson, who is usually perspicuous, sometimes runs into this fault. No one, perhaps, has excelled Barrow in a clear and philosophical method. Some of his sermons are models in this respect. They are composed with a rhetorical accuracy, which may be compared to advantage with the best specimens of ancient oratorical compositions. The Puritans in this as in every thing else, had a way of their own. They strung one head upon another in an almost endless pro-

gression. To ascend to *fortythirdly*, with an *improvement* of half as many divisions, was but a common effort of skill and invention; and even ourselves, in these degenerate days, have listened to a worthy covenanter till he has carried us up to *seventeenthly*. We came away confused, and with little else in our heads, than a din of numerical adverbs.

But there is a medium, which every preacher should study to attain. The French sermon writers have hit upon this with tolerable success. Little good can be done by preaching, unless it make impressions; and this depends quite as much on the manner in which ideas are introduced to the mind, as on the strength and appropriateness of the ideas themselves. The confused and disconnected mode of preaching, which is practised by some, is but ill calculated to answer this end. Of the printed discourses to which this character will apply, we presume few will stand higher on the list, than Maturin's. It is better that the divisions of a discourse should be few, than many, yet still there should be some clear, distinct points, which the mind can easily apprehend at the time, and to which it can afterwards recur and take up the chain of its associations. The memory will then do its office, and the preacher's labours will not have been entirely vain. To accommodate the condition of most christian audiences, it is important, that the speaker should submit to a little form in dividing and arranging his discourse. The manner in which this shall be done may be varied. Some art may be exercised even here. It will seldom be found advantageous to give a syllabus of the discourse at the outset. The curiosity of the hearers will thus be too soon satisfied. They will be contented with imagining how this outline is to be filled up, and their thoughts will be wandering. It is generally better to let each part open gradually, and to keep the topics themselves in reserve, till the time comes to illustrate and enforce them. We only urge, that there should be an outline at least in the speaker's own mind, and that this should comprize a certain number of distinct topics.

Some of the best examples of what we regard happy method are Archbishop Secker, Porteus, perhaps Blair, and especially Logan. Dr. Priestley and George Walker are methodical, but they took so little pains to make it appear, that their method will frequently escape superficial readers, and it could not always have been perfectly obvious to listless hearers. The late Dr. Lathrop, of West Springfield, was a clear and accurate sermon writer. Few have been more fertile in topics, or more ingenious and methodical in bringing them together. When he erred, it was rather from abundance, than poverty. The sermons of Dr. John

Clarke we would also rank among the best specimens of judicious method.

Now this is a branch of the art in which we think Mr. Forster particularly excelled. His divisions are never numerous, but they are apt and natural. It was his custom to seize on a small number of leading points, and make all his remarks bear on these. His general subject was always kept in view. To very few of his discourses can you apply any other texts, than those which he has affixed to them. His whole aim seems to have been to make his hearers understand him, and receive and feel the impressions, which were bearing upon his own mind. Every thing is undisguised, direct, and earnest. He manifestly spoke from his own convictions, and let his hearers into the feelings of his own heart.

We shall make two or three extracts, which may serve to show the author's general manner of writing. The first is from a discourse on the text, *We walk by faith, and not by sight*, and alludes in part to the organization of his society.

"A veneration for supposed authority, for the pretended claims of antiquity, and for the imposing demands of a false, mistaken sanctity, has proved the means of much injury to the cause of truth. The beautiful simplicity of the gospel, the harmonious features of evangelical doctrine, have been distorted into a thousand deformities, to which nothing could have given permanency under the name of religion, but the most unhappy prejudices of education, the pusillanimous apprehensions of private interest, and the ambitious zeal of sectarianism.

"But these are the errors, which, in the face of the world, and under the eye of heaven, we have been enabled to renounce. Yes, my brethren, with all the love of truth, I trust, which distinguished so many in the sixteenth century, and with a more pious prudence than at that time prevailed, we have pronounced the glorious work which then commenced, and which shook to the foundation the false pretensions of ecclesiastical authority, to be unfinished. We have exalted the scriptures to that eminence, which divine Providence originally decreed they should occupy. We have asserted the primeval and necessary freedom of the mind. We have burst the manacles with which conscience had so long been enchained. And for what purpose, my brethren, has all this been done? Verily that we might follow the evangelists and the apostles so far as they followed Christ. For what purpose has the divine approbation attended us in every step, inspiring us with comfort and strength above every attempt at opposition? Verily that we might more thoroughly learn to *walk by faith and not by sight, through evil, as well as through good report.*" p. 106.

“Moral truth is unchangeable in its nature, and must exist forever the same in every age, and under every circumstance. Yet it would appear to be otherwise with respect to Christian faith. The doctrines of the apostles, and the doctrines of many who call themselves their successors, vary extremely from each other. In the days of evangelical simplicity, before the meekness and humility of Jesus were forgotten, a solemn profession of faith in him as the Messiah, or a sincere acknowledgment of the divine authority of his religion, was all that was considered necessary, together with a consistency of external deportment, to introduce members into his church. But no sooner had civil authority, and popular influence professedly enlisted themselves on the side of Christianity, than a door was opened for innovation, and protection was allowed to error. The visionary speculations of heathen philosophy were made to intermingle with the doctrines of the gospel. The scriptures were distorted to sanction the imposition. Mysteries were made to appear where no mysteries existed. And perplexities and absurdities were cherished, at which unclouded reason, and uncorrupted revelation would equally revolt. The glory of heaven was obscured, and the standard of truth so immersed in darkness, that appeals were made to a plurality of voices to ascertain what men should, and what they should not believe.” p. 202.

We here see something of the author's characteristic boldness and decision. This language does not betray a mind like that of Tertullian, who was the more induced to believe a thing *because it was impossible*; nor like Dionysius of Alexandria, who *admired a doctrine the more because he could not understand it*; nor like the good Bishop of London, who thought it necessary to *prostrate his reason*, before he could have a *rational* understanding of divine truth. The views advanced above are familiar to most of our readers; but let it be remembered, that they were adopted by Mr. Forster under every discouragement, and advanced at a time when they exposed him to much evil report and real injury.

The following is taken from among other reflections on the motives for confidence in divine providence.

“Another source, whence reflections may be drawn, calculated to strengthen our confidence in providence, is one to which our text immediately refers. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice? Here is a direct appeal to the past, and a conclusion drawn from experience in favour of future providence. Suffer me then to exhort you seriously to meditate on the days that are gone. The most of us, if not all, have lived long enough in the world to learn wisdom from our experience, and to behold the hand of providence conducting us through the scenes which are no more to return. And to aid you in this

useful meditation, I would, were I able, and time would permit, summon before you the circumstances that are past, and reconduct you through the scenes in which you have acted your parts. I would remind you of the storms, that have passed over your heads, and of the snares and pitfalls of destruction by which you have been safely conducted. I would lead you into the chambers of sickness and of death, and recal to your memory the tears, which you have shed over suffering humanity and departed worth. I would invite you to the silent repository of those who are sleeping for eternity, and point out to you the mouldering remains of such as were dear to your hearts. And I would then ask you why it was, that the storms which passed over your heads left you unhurt? What unseen power preserved you in the midst of dangers concealed, and secret destruction? How you continued to enjoy health, while others languished on beds of pain? And how it is, that the cold bosom of the earth has not yet received you? I would ask you this, and were there no one else to proclaim the truth, the silent tombs would burst forth in eloquence, and all nature would conspire to swell the strain, that the hand of providence has been with you, and God himself has watched over you." p. 87—89.

The best discourse in the collection, perhaps, is the one on a *particular providence*. The arguments are well chosen and well sustained, and the style is on the whole more uniformly unexceptionable, than in most of the other discourses. The sermon on *prayer*, which makes the fifteenth in the selection, we have read with much delight. It displays the amiable traits of the author's character, his piety, and tenderness of heart, in the most engaging light, at the same time it presents some of the strongest motives for devout addresses to the Deity.

Although we have found much to admire and commend in this volume of sermons, we do not think them faultless. There are some inaccuracies of style, which might have been improved. All errors of this sort, however, as far as we have observed, are more the result of inattention, than want of judgment or taste. We do not remember a single instance of what may be called a fault of affectation or ambition. Much more serious defects, than any we have discovered, might indeed be expected in the writings of almost any author under similar circumstances. "It ought, in justice to the author's reputation," says his biographers, "to be remembered, that these discourses were composed not only with no thought of their future publication, but composed, many of them at least, under great depression of spirits and languor of mind, the result of corporeal debility and suffering." When these things are considered, it would be with an ill grace, that the voice of criticism should be harsh or querulous; and we have much more reason to be surprised at the fewness than the frequency of faults.

The biographical notice prefixed to this work has much merit, both as a literary performance, and a judicious selection of the most interesting particulars of Mr. Forster's life. His conversion, with its consequences, was an event of no ordinary occurrence, and an era in the history of unitarianism, which will never be forgotten while the spirit of Christian truth and the love of religious freedom remain; and we rejoice that the task of recording this event has fallen into hands so well qualified to do it justice.

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ARTICLE IX.

*The Racovian Catechism, with Notes and Illustrations, translated from the Latin: To which is prefixed a Sketch of the History of Unitarianism in Poland and the adjacent Countries.*  
By THOMAS REES, F. S. A. 12mo. London, 1818.

IN considering the objections and charges that are brought against Unitarianism, it is surprising to find how few of them are derived from the Sacred Scriptures. The appeal is made to the Bible, it is true, but much oftener to popular prejudices and ecclesiastical history. Who is ignorant of the manner in which it is commonly opposed from our pulpits and in the pamphlets of the day? Odious names and epithets are attached to it. Much is said, without even a shadow of proof, of the hollowness of its principles, its want of vitality, and its latitudinarian tendencies. Suspicions are also cast upon the piety, sincerity and moral strictness of its professors. All the errors and extravagances of those, who have ever held the leading doctrine of the unitarians, are charged more or less directly upon the whole body. Especially the obnoxious opinions, that are known to have been held by some of its distinguished advocates, but which had no necessary connexion with their belief in that system, are represented as essential to it. In fine, the imposing authority of numbers, influence and antiquity is set up against it; and men affect to look down upon it with contempt as "the reverie of a few moderns."

We admit that in our own section of the country, and among the more learned and respectable opponents of this doctrine, a change has taken place for the better in conducting the controversy. But we deceive ourselves if we suppose that

this change has extended far or affected many. The great body of trinitarians regard Unitarianism still as they always have done; oppose it in the same way, and bring against it the same objections. And it is to no purpose for us to say, that these objections are utterly unfounded—frivolous in the extreme. It is a fact that they do exist in the minds of thousands—exerting there a mighty influence, and contributing more than any other cause, or than all other causes together, to retard the progress of unitarian views. How then are these objections to be removed? We answer, by giving a plain and full history of Unitarianism from the beginning of the world to the present time. The interests of truth call loudly for such a work, and in the present state of things we know of nothing that would do so much for the advancement and ultimate triumph of pure and undefiled religion.

Such a work would furnish us with a perfect answer to every one of the objections and charges hinted at above—an answer, which all could understand—an answer, which all would feel. The writer would show that Unitarianism, so far from being a delusion of yesterday, is a doctrine as old as the creation. He would show that it was laid at the very foundation of the Jewish religion, and has ever been held in the highest veneration by the serious and devout among that people. Neither would he disdain to notice that the wisest and best among the heathen philosophers, the Mahometans, and the ancient and pure worship of that wonderful people the Hindoos, all consent in this as a great and fundamental principle of natural religion. As he proceeded, he would illustrate in a thousand instances, and in the history of all religions, the strong propensity there is in man to multiply the objects of his worship. He would show how distinctly, how frequently, and with what emphasis, the doctrine of the divine unity is asserted by Jesus Christ and by his apostles. He would also prove, that this same doctrine was held by the mass of christians with an undoubting faith, until after the Nicene Council at the beginning of the fourth century. He would also mark the gradual corruption of this doctrine—tracing its progress from the time of Justin Martyr, with whom it began, down to the time when the doctrine was wholly lost, along with almost every other important truth, in the ignorance and confusion of the dark Ages. He would consider the causes of this corruption, and point out the true origin of the doctrine of the Trinity. He would show distinctly that it originated in an attempt of those who are called the Platonizing Fathers, to find in the New Testament the same fanciful notions of the divine essence, which they had found in the writings of their favourite philosopher—

this attempt concurring with their desires to elevate as much as possible the character of the Saviour. After thus demonstrating the heathen origin of this doctrine—that it sprang from this desire to make the language of the Bible speak the dogmas of Plato—that it was the fruit of this unnatural coalition between the gospel and a “vain philosophy”—he would not omit to notice the various circumstances, both moral and political, which conspired at that time, and have conspired since, to give ascendancy and permanency to this deep-rooted error.

Passing over the dark ages, during which it was no discredit to Unitarianism to be forgotten, he would endeavour to do justice to those noble confessors, who stood forth at the Reformation to re-assert and maintain the absolute unity of God. Here he would pause to consider the reasons and causes, which prevented the immediate and universal rejection of the doctrine of the Trinity by the first reformers.—It was an error which had nothing to do with those impositions and oppressions of the church of Rome of which they complained, and was therefore the less likely to come into the general plan of their operations. It was also a speculative error, and not a practical one, and for this reason was less likely to be detected. They could perceive *at once* the absurdity of believing, that the bread they were eating was real flesh; but it required some thought before they could perceive the source of the Trinity. The Trinity, too, they had always been taught from their earliest childhood, to regard as an awful mystery. Granting therefore that this doctrine had no real foundation, the peculiar reverence and awe which they must thus have contracted for it, are quite sufficient to account for its being retained long after the other errors of popery had been abandoned;—especially when we consider its comparative inoffensiveness. Besides, we recollect that the point on which the early reformers were more sensitive than on any other, was this—the danger of bringing unnecessary odium on the protestant cause by attempting too much in the beginning. The wisest among them were fully aware, that the Reformation, from its very nature, must be gradual and progressive; and that nothing could be hoped from a rash and uncompromising spirit on the part of its friends. This consideration alone, we may presume, kept many back who were otherwise secretly inclined to Unitarianism; and even those, who had actually adopted its sentiments, may have been prevented from avowing them, from a fear that such a disclosure would as yet be premature. “You know,” says Melancthon in one of his Epistles, “that I always was afraid this controversy would break out. Good God! how much blood this dispute about the nature of the Logos and the

spirit will cause to be shed among our posterity. As for myself, I go to the very language of Scripture, which directs an invocation of Christ. This is to ascribe to him the honour of divinity, and is full of consolation; but curious inquiries concerning his nature are unprofitable."—We are also to be reminded that the Catholics were continually goading the reformers with the objection, that they would never know where to stop; that they would split into a thousand factions, and give up doctrine after doctrine, until no doctrine would be left. In order to guard against this danger, and weaken the force of this objection, the reformers thought it necessary to prescribe certain limits, beyond which they would not pass in their innovations; and the leading men among them seem to have entered into a sort of compact not to transgress these limits themselves, nor suffer them to be transgressed by others. The moment therefore that any one, more bold or more enlightened than the rest, presumed to go a single step beyond them, not only Catholics, but Protestants too, fell upon him; and in general the treatment he received from his protestant brethren was even more severe, than that which he received from the Catholics; as the former opposed him not only as sinning against the truth, and against the state, but as bringing a great scandal on the Reformation. Who then can wonder that no more had the courage in the face of such an opposition to avow themselves Unitarians?—In addition to all this, we are likewise to remember, that the leading reformers had their pride of opinion and their love of consequence. But if others were suffered to reform upon them, as they had reformed on the Catholics, they well knew that their opinions, and even their very names, would soon be forgotten. To prevent this they hastened to draw up their confessions and creeds, which they imposed upon their disciples in the most solemn manner—not as containing *their views* of Christianity, but as containing *the religion itself*, from which none were to be permitted to depart even in the minutest particular. These confessions and creeds, thus framed, thus imposed, and thus identified with christianity, have come down to our times, and numbers still uphold them—some from ignorance, some from indolence, and some from conscientious scruples, some from a reverence for antiquity, some from a horror of innovation, and some from interest and policy. At any rate, however upheld, they have served to perpetuate many errors, and among the rest the doctrine of the Trinity.

These are some of the powerful obstacles, that have prevented the universal restoration of the unitarian doctrine as far as the Reformation has extended. But notwithstanding these obstruc-

tions, he who should give a full and fair history of Unitarianism would have occasion to eulogise the learning, piety, and zeal of many confessors and martyrs to that cause. It has never wanted for warm and able friends and advocates. As early as the beginning of the Reformation, expressions occur in the writings both of Catholics and Protestants, which strongly intimate the existence, even at that period, of doubts respecting the established doctrines. Erasmus has always been suspected with good reason of holding heterodox sentiments on this subject. From documents, too, that remain to us of that interesting people, the Waldenses, we have a right to infer, that *some* among them, at least, dissented from the popular doctrine. But the first men after the Reformation who openly impugned it and taught the strict unity of God, belonged to that much-abused sect, the Anabaptists. The fire caught and spread. The Unitarians soon became a leading and powerful sect in Poland and Transylvania. They prevailed also in Germany, Holland and the Low Countries; in Hungary, Prussia, Silesia, and Moravia; and soon passed over into England. But in all these places they were followed by a furious persecution. Catholics and Protestants, Lutherans, Calvinists and Zuinglians forgot their differences to unite in waging against this poor and unfriended sect a war of extermination. Even the mild and amiable Edward VI.—“the Josiah of English history”—could sign the death-warrant of Joan Bocher, a pious, intelligent, and distinguished female, for denying the Trinity; but to his everlasting honour be it remembered, that he did it with tears in his eyes, and with those memorable words to Cranmer. “My Lord Archbishop, as in this case I resign myself to your judgment, you must be answerable to God for it.”

Under such a merciless and unexampled persecution, is it at all surprising, that the progress of Unitarianism was slow and interrupted? Or will it be regarded as an argument against the system, that it was thus persecuted? Who possessed the true spirit of our religion—those who suffered or those who inflicted the suffering? But though persecution could repress the rising sect, both the force of truth, and the overruling providence of God forbade, that it should utterly extinguish it. The bush was on fire, but it was not consumed. In almost all the places in which Unitarianism originally gained a footing, it has retained a possession to the present time. Our last accounts state, that in Transylvania alone there are nearly two hundred churches. Of this persuasion also are a large proportion of the free continental Baptists, who exist in great numbers in Holland, but especially in Friesland and Utrecht. In Sweden, too, we understand that the rapid growth of Unitarianism is giving much

trouble and alarm to the Lutherans in that quarter. Our last number stated the progress which the truth is making in Geneva, once the very hot-bed of Calvinism. Germany, from all that we can learn, is still in a strange state of effervescence both in respect to politics and religion; but we are persuaded the result of it will be favourable to liberty and correct thinking. It is hardly necessary to say, that England and America present a still more encouraging prospect, not only as to what has actually been accomplished, but as to the general tendency of public feeling and opinion.—And as for such places as Italy and Spain—it would be about as reasonable to expect to find just views of religion there, as in the very heart of the Turkish dominions.

In sketching the characters of the principal unitarians who have flourished since the Reformation, an impartial historian would have frequent occasion to notice the unjust aspersions that have been cast upon them by prejudiced writers. Indeed we know of but few causes that have done more to injure Unitarianism, than the single fact, that its story has been told by its enemies; for, this being the case, what else could have been expected, but that a very unfavourable representation would be made. Even Mosheim, though generally commendable for his fairness and candour, forgets what is due to both in his clumsy and ill-digested chapters on the Anabaptists and the Socinians. Nay, we regard it as morally impossible for a man to give a perfectly fair and impartial account of a sect he dislikes and perhaps abhors;—there are so many ways in which he may indulge the leaning and bias of his mind without being guilty of absolute prevarication—in selecting his authorities, in colouring and applying his facts, and above all in tracing the actions he relates to their probable motives. It is in this way that the characters of many distinguished unitarians have been grossly misrepresented. They have been condemned, unheard and unread, for sentiments which they never held, for motives which they never felt, and for views and intentions that never entered into their thoughts. Charges and insinuations against them, false as they are foul, have been drawn together from sources not entitled to the least respect; and reputable men and even scholars have so far forgotten what was due to themselves, as to adopt and retail them—lending to them their own authority, and by this means giving them a credit and circulation which they could not otherwise have obtained. Those who have had the public confidence have thus abused it—poisoning the ears and hearts of the people. If they have done this in ignorance, we pity them; if they have done it not in ignorance, but to promote the low and sordid ends of a party, we pity them still more. We only wish

for a fair and impartial history, in which these calumnies may be exposed, and the shame of them sent home where it belongs.

Let the truth be known, and there is no sect which has so much reason to be proud of their history. In every age numbers of their persuasion have been pre-eminent for their talents and learning and virtues. They have always too, as a sect, been before their age as the assertors and defenders of civil and religious liberty. The best defences of Revelation against the attacks of infidels, and those which are appealed to by our opponents themselves as standard works, have been written, with scarcely an exception, by unitarians. They have often wrung warm praise even from their adversaries, for the able and dispassionate manner in which they have maintained their cause. They have always been distinguished for adhering to plain scripture to the neglect of mystical interpretations, and often in direct opposition to prescriptive authority and traditional usages. It should also be mentioned to their honour, that they have signalized themselves from the beginning as the strenuous advocates of peace, and of a pacific and unresisting disposition—many among them holding to the extravagant opinion, that a resort to arms is never justifiable even in case of self defence. In consistency with the same spirit, they have confined themselves almost intirely in their preaching to practical subjects, avoiding such as might exasperate the feelings and produce dissensions among brethren. As a sect, too, there is none whose history, from its very commencement, has so seldom been disgraced by acts of bigotry and intolerance, or by the excesses of superstition and fanaticism. And as for their zeal, the strictness of their principles, and their confidence in the justice of their cause, let their constancy under every variety of suffering and oppression bear witness—a constancy, which proved to the satisfaction of even Luther himself, that there was that in this heresy which “iron could not cut in pieces, nor fire consume, nor earthly water overwhelm.”

All this, a just history of unitarianism would prove beyond the possibility of contradiction. Another good effect of it would be to reconcile unitarians to one another, and produce throughout the whole body a greater community of interest and feeling. It would also do away the suspicions and jealousies and apprehensions of many faint-hearted converts, and make them decided and energetic in its support. It would serve as a direct argument in proof of the doctrine;—for only convince men, that unitarianism has made multitudes virtuous and happy—fortifying them against temptation, cheering them in their melancholy hours, consoling them under the heaviest calamities and be-

reavements, shedding over the whole of life and even over its closing scenes, the calm and benign influences of hope and confidence. Only convince men of this and more would be done to convert them to the doctrine, than by a thousand volumes of biblical criticism. Nor are we to forget that the moral effects of such a history as we desire would be in the highest degree beneficial and salutary. It is an excellent remark of Lindsey, in his *Historical View of the State of the Unitarian Doctrine*, that "the history of virtuous and upright minds, and inquirers, after the truth—emerging out of the long night of antichristian darkness—seeking the great Source of being and benevolent Father of all—and, having found him, yielding themselves to torture and death rather than disown him, rather than not confess and maintain and declare to others his transcendent majesty and excellency and superiority to the things he has made—presents the most instructive, awful, and animating spectacle and lesson of all others; tending to inspire the reader with the like unshaken courage, and love of truth, and loyalty to the righteous and moral governor of the world." And while on this subject we cannot restrain our inclination to lay before our readers another extract in point from an eloquent English preacher. "The history of Unitarian martyrs would be an interesting subject. Many have suffered in this country under laws which no longer exist; but some of which have only recently been torn from the statute book which they disgraced. Heavily pressed the yoke of persecution on the necks of our forefathers, and its burthen crushed them to the earth. They fell beneath its overwhelming weight; and it formed their only monument. Never yet have they received that well-deserved tribute of posthumous applause, which has been the portion of so many others whose names a recording finger has indelibly traced on the pillar of immortality. They have passed without their fame, for our adversaries have told our tale. But their names and worth are preserved in those imperishable records treasured up in the courts of heaven—were traced by the hand of omniscience, and shall one day be unfolded to an admiring world: then shall they shine as the stars, for ever and ever."

In the Introduction to the volume before us, which has suggested to us these remarks, there is a well executed sketch of the History of Unitarianism in Poland and the adjacent countries; and we value it the more, because the author in his Advertisement allows us to regard it "merely as a rough and imperfect outline of a larger History of Unitarianism which he has for some time had in contemplation, and for which he has collected a considerable mass of valuable materials." We hope he will

soon be able to redeem the pledge he has here given to the public; for nothing would be more truly acceptable, and nothing could do more good than such a work from so judicious a hand. From his present performance we can only make a few extracts without much regard to their connection.

“The person who is considered to have been the earliest public advocate of antitrinitarianism, is Martin Cellarius, a native of Stuttgart. He was born in the year 1499, and educated at the university of Wittemberg, where he is said to have studied with singular success polite literature, philosophy, and theology, the Latin, Greek, Hebrew, Chaldee and Syriac languages. His learning and talents secured for him the warm friendship of Luther and Melancthon, whose principles he had embraced. Being deputed to hold a public disputation with Stubner and Stork, two of the founders of the German Anabaptists, he yielded to the arguments of his acute and learned opponents, and went over to their party; but pursuing his inquiries further than they had done, relinquished, among other tenets, the doctrine of the Trinity. His defection from the Lutheran cause, and his open avowal of antitrinitarian sentiments, exposed him to various persecutions, to escape which he removed in 1536 to Basil in Switzerland, where he remained until his death in the year 1564. On his settlement in this city he took the name of Borrhaus, being a translation of his original surname into the corresponding Greek term, and was appointed professor of rhetoric and philosophy. He is mentioned by Faustus Socinus in high terms of eulogy as the friend of his uncle Lælius; and the ministers of Transylvania class him with Servetus and Erasmus, as appointed by God to convey to mankind extraordinary information concerning himself and Jesus Christ. Andrew Althamerus, who wrote a work against Cellarius, represents him as having revived the errors of Paul of Samosata, &c. and maintained that Jesus Christ was a mere human prophet.”—p. v.

“The names of several other persons occur about this time, who are reputed to have held antitrinitarian sentiments; but the limits prescribed to this sketch forbid the enumeration of them here, with the exception of Michael Servetus, a man who holds a pre-eminent rank in this class, and whose celebrity, arising both from his splendid talents and his tragical fate, entitles him to particular notice. This distinguished person was born in 1509, at Villanueva in Arragon, where his father exercised the profession of public notary. After having passed with extraordinary success through the customary routine of juvenile instruction, he was sent to the university of Thoulouse to study the canon law. During the three years he passed in this celebrated seat of learning, he devoted a large portion of his time to the critical perusal of the Scriptures,—an employment to which he was probably excited by the spread of the Reformation, and which eventually led to his renunciation of the prevailing opinion concerning the Trinity. Apprehending that in France he could not with safety pursue his theological inquiries, or give publicity to

his own convictions, he removed, in 1530, to Basil in Switzerland, where he obtained the esteem and friendship of the most eminent of the reformed clergy in that city. Having given these divines credit for more enlarged views and a more liberal spirit than they had imbibed, he made no scruple of avowing to them the opinions he had been led to embrace. But he soon discovered that they were as little disposed as the Catholics to extend toleration to any who pursued their speculations further than themselves."

In 1531 we find him at Strasburg, where, sometime in this year, he published his first work on the Trinity under the following title—*De Trinitatis Erroribus, Libri septem, per Michaellem Serueto, alias Reues, ab Aragonia Hispanum.*

"The appearance of this book produced a very powerful sensation among the leaders of the Reformation, who embraced every opportunity to hold it up to public execration, as much, apparently, from the dread of being charged by their Catholic adversaries with holding the opinions of the author, as from their real abhorrence of the tenets it advocated. Bucer, who resided at Strasburg, is stated to have declared publicly to his congregation, that the writer deserved to have his intestines torn from his body."

From this time nothing of much importance occurred in the life of Servetus until in 1541 he removed his residence from Lyons, where he had been sometime employed in superintending the press of the Trechselii, to Vienna in Dauphiny.

"After his settlement at Vienne, Servetus entered into a correspondence with Calvin, then residing at Geneva. In the letters which passed on this occasion, both the learned combatants displayed considerable warmth and acrimony of spirit in the defence of their respective theological systems; and the freedom with which Servetus arraigned the tenets of the Reformer laid the foundation of that implacable resentment to which he ultimately owed his ruin; for Calvin scrupled not to avow that he would be satisfied with no atonement for this attack upon his creed short of the death of his adversary, should the disposal of his life be ever in his power.\* While things were in this state, Servetus committed to the press his last and most celebrated work, intituled *Christianismi Restitutio*, or 'Christianity Restored.' It was printed in 1553 at Vienne, by Balthazar Arnollet, but neither the place nor the printer's name appears in the title page: nor was the author's name attached to this publication;—the letters M. S. V., standing for Michael Servetus Villanovanus, are however placed at the end. Calvin was in possession of the secret that Servetus was the writer of this obnoxious book, a copy of it having been forwarded to him by the author. By means

\* Calvin, writing in 1546 to Viret, minister of Lausanne, uses these words: *Servetus cupit huc venire: si venerit, NUNQUAM PATIAR UT SALVUS EXEAT.*

of a young man named William Trie, a native of Lyons, then residing at Geneva in consequence of having embraced the reformed religion, he procured some sheets of it to be conveyed to France, and put into the hands of the inquisitor at Lyons, with an intimation that the author was in his neighbourhood. He afterwards sent several of the letters which, in the course of a confidential correspondence, he had received from Servetus, in order to furnish additional evidence to convict him of heresy and blasphemy. On the ground of these documents Servetus was arrested at Vienne, and committed to prison; whence, however, he soon effected his escape. After his flight he was tried, convicted, and sentenced to the stake; his books were committed to the flames, and himself burnt in effigy.

"Servetus escaped early in the month of June 1553. His intention was to proceed to Naples; and with this view, after wandering for some time, he went to Geneva, where he was recognised in the month of August, and at the instigation of Calvin committed to prison. Various attempts have been made by the apologists of the Reformer to remove from him the foul stigma of being the author of his adversary's arrest; but, in truth, Calvin himself never denied or disguised the fact. On the contrary, he expressly avows it in more than one of his printed works, and takes credit to himself for having thus acted towards a man whose principles he held in abhorrence, and whom, on more than one occasion, he thought fit to brand with the opprobrious epithet of *DOG*.\*

"Servetus, on being taken into custody, was deprived of the property he had about him, which was of considerable amount, and thrown, like a common malefactor, into a damp, squalid, and noisome dungeon. Proceedings were immediately instituted against him for his alleged blasphemies. The accusations were preferred by Nicholas de la Fontaine, a person residing in Calvin's house, either in a menial situation, or for the benefit of his instruction; but the real prosecutor, as was manifested in the course of the trial, was the Reformer himself. Servetus repelled the whole of the charges with great firmness, and openly avowed himself the author of the writings that were stated to contain the heretical opinions for which he was arraigned. His trial proved exceedingly tedious and vexatious, and lasted from the 14th of August to the 26th of October,

\* Calvin, in his work *Fidel. Expos. Serveti Errorum*, thus avows the part he acted in this transaction. "All the proceedings of our senate are ascribed to me: and indeed I do not dissemble that he (Servetus) was thrown into prison through my interference and advice. As it was necessary according to the laws of the state that he should be charged with some crime, I admit that I was thus far the author of the transaction." Writing to Sultzerus, he observes, "When at last he was driven here by his evil destiny, one of the syndics, at my instigation, ordered him to be committed to prison: for I do not dissemble that I deemed it my duty to restrain as much as lay in my power a man who was worse than obstinate and ungovernable, lest the infection should spread more widely."

when, a majority of his judges having decided against him, he was condemned to be burnt to death by a slow fire.

"If Servetus cannot be commended for the temper with which he sometimes replied to his accuser, it is impossible to view without feelings of disgust, mingled with deep concern, the manner in which Calvin acted during the whole of these iniquitous proceedings; and particularly to observe the savage tone of exultation with which, immediately after his conviction, he stated to a friend the effects produced upon his victim by the communication of his sentence. 'But lest idle scoundrels should glory in the insane obstinacy of the man, as in a martyrdom, there appeared in his death a beastly stupidity; whence it might be concluded, that on the subject of religion he never was in earnest. When the sentence of death had been passed upon him, he stood fixed now as one astounded; now he sighed deeply; and now he howled like a maniac; and at length he just gained strength enough to bellow out after the Spanish manner, *Misericordia! Misericordia!*' The truth, however, is, that Servetus bore his fate at this trying season with great firmness and serenity, disturbed indeed, occasionally, by the view of the terrific apparatus which was preparing for his execution. He never wavered in his religious faith. When exhorted on the last morning by Farell, the minister of Neufchatel, and the friend of Calvin, who was appointed to attend him, to return to the doctrine of the Trinity, he calmly requested his monitor to convince him by one plain passage of Scripture, that Christ was called the Son of God before his birth of Mary.

"The day following that whereon sentence had been passed upon him he was led to the stake, praying, 'O God, save my soul; O thou Son of the Eternal God, have mercy on me.' In order to aggravate his sufferings he was surrounded by green faggots, which, after half an hour of excruciating tortures, completed the work of death. In the same fire was burnt, attached to his body, his last book *Christianismi Restitutio*. Thus perished Servetus at the age of forty four, in a PROTESTANT state, for exercising that right of private judgment in the formation of his religious opinions, which his persecutors had themselves acted upon in dissenting from the Church of Rome!"

It has become fashionable of late for Calvinists to join in reprobating this conduct as loudly as any; but at the same time to impute it altogether to the bad spirit of the age. Bad spirit of the age? But does it make a bad man good, to live in an age in which all men are as bad as he is? Besides, if the spirit of that age were so bad, why go back to it for instruction? why go back to it for your creed? When men so entirely misunderstood the true spirit of Christianity, were they most likely to form a true system?

Unitarianism was introduced into Poland by a native of Holland who went by the name of Spiritus, but who is supposed on

good grounds to have been Adam Pastor. He settled at Cracow in 1546.

“ Being one day in the library of John Tricessius, a person of high celebrity in that city, distinguished for his literary acquirements, who had invited him to meet some of the most eminent men of the place, he took down by accident a book wherein he observed prayers addressed to the Father, the Son, and the Holy Spirit. He immediately exclaimed,—‘What! have you then three Gods?’ The conversation to which this question led made a deep impression on the minds of all the party. but especially on that of Andrew Fricius Modrevius, the king’s secretary, who shortly afterwards, in consequence of prosecuting his inquiries upon the subject, abandoned the doctrine of the Trinity, and appeared as the open advocate of Unitarianism in a work which he published under the title of *Sylvæ*.”

The sect soon began to extend itself, and continued to receive new accessions until it formed itself into a separate religious body, having its churches, and its collegiate and other establishments, exclusively for its own members. But there does not appear to have been much consistency in their faith, or harmony in their operations, until after the appearance of Socinus, from whom one class of unitarians has been designated.

“ In the year 1579 the celebrated Faustus Socinus, the nephew of Lælius Socinus, arrived in Poland. He was born in 1539, and had at an early age imbibed the sentiments of his uncle, whose papers, after his death, fell into his hands. A conscientious attachment to his new opinions, induced him to relinquish the most splendid prospects in his native country, and to go into voluntary exile, in order to be able to prosecute his theological studies, and promulgate his sentiments with the greater facility and security. He retired first to Switzerland, and fixed his residence at Basil. From hence he was called into Transylvania by Blandrata, to assist him in refuting or stopping the dissemination of the opinion of Francis David respecting the worship of Jesus Christ. After that venerable confessor had been thrown into prison, and while the proceedings against him were yet pending, Socinus, alarmed by an epidemic disorder which raged in the country, withdrew to Poland.

“ As it was understood that Socinus went further in his sentiments than most of the leading individuals among the Polish Unitarians, he was not permitted to join in communion with their churches, or to have any voice in the direction of their affairs. His splendid talents and high character, however, soon procured for him the friendship and patronage of persons of the first distinction in the country. This circumstance enabled him to give to the public, through the medium of the press, a considerable number of works upon theological subjects. His writings, in which he is considered to have made liberal use of the manuscripts of his uncle, who was

greatly his superior in learning, and particularly in his knowledge of the original languages of the Scriptures, served to methodize and fix the indeterminate, and frequently confused notions, held at that time by many of the Polish Unitarians respecting the principal doctrines of Christianity, and to bring over nearly the whole body to his own sentiments concerning the unity of God, and the humanity of Jesus Christ.

The Unitarians of Poland were now become a large and powerful body, comprising in their number several of the first nobility, and eminently distinguished by their learning, talents, and general respectability of character. Their chief settlement was at Racow, a city which was built in 1569 by a nobleman attached to their interest, who erected for them a church and college-house. This collegiate establishment was on a large scale. It maintained a high degree of reputation, and was filled with scholars from every part of the continent of Europe. The number of the students amounted at one time to upwards of a thousand, of whom more than three hundred were of noble families."

This may be called the flourishing period of the history of the Polish Unitarians. Their cause soon began to decline; for both the Catholics and the Reformed united in concerting and commencing against them measures of hostility.

"The first event that operated to the serious disadvantage of the Unitarian interest was a malicious prosecution instituted against an opulent merchant of their body, named John Tyscovicins, who had served the office of Questor, or Syndick, of the town of Biesk in Podolia, where he resided. It was insinuated by his enemies, that his accounts had not been fairly kept, and he was required to verify them on oath. To this he readily assented on condition of being permitted to swear by Almighty God:—but it was insisted that he should swear by the triune God, or by the image of Christ on the cross; and for this purpose a crucifix, with the figure of the Saviour affixed to it, was placed in his hands. Indignant that his veracity should be questioned, and his religion insulted, he threw the crucifix to the ground, exclaiming that he knew of no such God as they proposed to him. For this act, which was construed into a heavy offence against the Trinity, he was immediately arrested and thrown into prison. Proceedings were forthwith instituted against him, which, after repeated appeals from one tribunal to another, ended in his condemnation. He was sentenced to have his tongue pierced, for his alleged blasphemy; to have his hands and feet cut off, for having thrown down and trodden upon the crucifix; to be beheaded for his rebellious contumacy, in appealing from the first tribunal that had given decision against him; and finally to be burnt at the stake for his heretical opinions. This sentence, horrible as it may appear, was, at the instigation of the Jesuits, executed in all its circumstances at Warsaw, on the 16th of November 1611.

Not satisfied with this, they determined to carry forward and make universal a persecution which they had so triumphantly begun. In this they succeeded but too well. In 1658, they procured the passing of a decree—

“forbidding the public exercise of their religion, or the dissemination of their sentiments in any way whatever, under the penalty of death; and commanding them to quit the kingdom of Poland and its dependencies, within three years, unless in the mean time they joined the communion of the Church of Rome, or that of the tolerated reformed churches of the Lutherans or Calvinists. This dreadful edict,—which was confirmed by three successive diets, in direct violation, if not of the positive written laws of the nation, certainly of that enlightened spirit by which the administration of public affairs, as respected the subject of religion, had for upwards of a century been conducted,—fell upon the Unitarians as a calamity of the most afflicting kind. Their body comprised several families of the first distinction, both as to rank and opulence, who adhered to their communion from principle, and whose convictions and fidelity were not to be easily shaken by persecution. The alternative which remained to them, of expatriation, with the certain loss of a very large proportion of their property, and in some instances of almost inevitable and absolute penury, was, however, so appalling, that they determined to use what influence they could yet command to avert the threatening storm, or obtain some mitigation of the sentence. Accordingly, in 1660, two years after the first decree had been passed, a synod was appointed, at the solicitation of some of the more powerful of their adherents, to be held at Cracow, in the month of March, which the Unitarian ministers were invited to attend, in order to hold a public conference or disputation with the Catholics and orthodox reformed on the principal controverted points of their respective theological systems. The Unitarian ministers augured no benefit from this measure, and being withal apprehensive that some snare might be intended, declined being present, with the exception of only one individual, ANDREW WISSOWATIUS, whose name stands most honourably connected with this celebrated assembly. Disdaining to have it imputed to him that he was ashamed openly to avow his religious opinions, or afraid to stand forward as their public advocate, at the hazard of his liberty or his life; and fearing also that if no minister of the party appeared to plead their cause, some individuals, whose resolution might have been shaken by their present sufferings, and their dark future prospect, might make a fatal shipwreck of conscience by abandoning their faith; this intrepid confessor boldly proceeded to the place of meeting, and secured a reception suited to the splendour of his talents and the magnanimity of his spirit. In the disputation which followed, and which continued from the 11th to the 16th of March, Wissowatius, though standing alone, and unsupported, vanquished

by his eloquence, and the overwhelming force of his reasoning, every adversary who appeared against him in the combat.”\*

A victory like this, however, could do his friends no good. It only exasperated his enemies the more, and provoked them to a greater vengeance. Under pretence that the Unitarians had violated the terms of the former edict, the indulgence of three years allowed therein was rescinded, and a new edict passed—

“enjoining them instantly to leaving the kingdom, or join the communions authorized by the laws,—empowering all magistrates and others, in case of their disobedience, to bring them before the public tribunals, and even to put them to death. This unexpected ordinance reduced them to the greatest difficulties. Their enemies threw every impediment in the way to their settling their affairs. Many found it wholly impossible to dispose of their property at any price;—others were obliged to part with it for what was considerably beneath its value; so that several of the noble and wealthy families who still adhered to the party, were reduced nearly to a level with the poorest among them. In these trying circumstances some made an outward show of abandoning their faith, and thus saved themselves from the evils of exile;—but a very large proportion, rather than sacrifice their conscience at the throne of human power, submitted to the painful condition of being separated for ever from their native land. These undaunted confessors, comprising many thousand individuals of both sexes and all ages, yielding to their hard destiny, took a final leave of their country, and wandered with uncertain steps, friendless and destitute, to seek an asylum in some foreign clime. Thus was terminated the public profession of Unitarianism in the kingdom of Poland, about one hundred and twenty years after its first introduction into that country, and after giving birth to a host of advocates, distinguished equally by their learning, their talents and their virtues, who were an ornament to their age and an honour to human nature.”

We now pass to Transylvania, where Unitarianism had been established about the year 1563 by George Blandrata, physician to the king, assisted by Francis David, a divine of great learning and powerful eloquence, whom Blandrata had converted to his opinions from the Reformed Church.

\* There is a singular testimony to the triumph of Wissowatins on this occasion from a reverend Catholic. Being asked by Wielopolski, the governor of Cracow, who presided at the discussions, what he thought of the controversy, he replied—“If all the devils in hell had been here, they could not have maintained their religion more ably than this one minister has done.” “But what,” rejoined the governor, “if more of these ministers had been present? and there are many of similar powers.” “If such be the case,” answered the monk, “I do not know in what manner we are to defend ourselves against such persons.”

“In the year 1574, the prosperity of the Unitarian cause was seriously affected by an unfortunate rupture between the two individuals to whom it had chiefly owed its advancement and success. Blandrata having been guilty of a gross offence, which his accusers have veiled under the designation of *peccatum Italicum*, David declined all further intercourse with him, and took measures to destroy his influence in the Unitarian body. This conduct naturally drew upon him the enmity of Blandrata, and paved the way for those proceedings which terminated in his death.”

Our author has given us a very fair and impartial account of this unhappy controversy. We wish we could lay it before our readers, but its length and the impossibility of abridging it forbid. We regret this the more, because we think the name and character of Faustus Socinus have been implicated to an unjust degree in this transaction. It has been said, that the part he acted in the persecution of David was in every respect as cruel and unchristian, and still more inconsistent, than that which Calvin acted in the persecution of Servetus. This is not true. It is true that, at the request of Blandrata, Socinus visited Transylvania, and resided more than four months in David's house for the purpose of inducing him, by frequent persuasion, to give up what was accounted his heresy of forbidding the invocation of Christ. It is also true, that he was apprised of Blandrata's intention to accuse David to the prince, and call in the aid of the civil power; and there is reason to believe that he did not use the influence he might have done in preventing this. But it is not true, that Socinus was in any sense the instigator of the prosecution. It is not true, that he was in any sense an accomplice, or even a confidant, in the plot of Blandrata to ensnare and ruin the venerable superintendent. It is not true that he was a party at the trial, or even present at it. In a word, it is not true that he ever justified either directly or indirectly, in his writings or in his conduct, the capital punishment of heresy. Nor is it true that this prosecution was favoured by the great body of Unitarians in Transylvania; but, on the contrary, it was warmly opposed by them almost to a man. All, then, that we can say of this transaction is this—that David fell a victim to the private malice of the unprincipled Blandrata—the common enemies of Unitarianism being disposed, of course, to gratify him in his wish to have one of the most formidable defenders of that cause silenced and condemned.

We can give only one extract in this connexion, which relates to the manner in which the trial was conducted.

“On the first of June the Diet assembled at Weissenburg (*Alba Julia*;) and David was conveyed to that city, distant from his prison a journey of several days, in a state between life and death. Almost immediately after his arrival he was summoned to appear before his judges, and notwithstanding his exhausted condition was ordered to stand. But the prince, who presided on the occasion, when he beheld him, was struck with compassion, and commanded a seat to be provided for him. The officer of the court having declared the charge on which David was arraigned, Blandrata arose, and stated that he had in vain endeavoured by conversation, letters, and messages, to restrain him from publicly avowing and maintaining his opinions against the invocation of Christ, and that he was therefore compelled, by a regard to his conscience, to resort to this prosecution in order to provide against the dangers which threatened the Church.

“David was then called upon to reply to the accusation preferred against him, of having publicly declared that Christ ought not to be invoked in prayer; and that those who prayed to Christ sinned as much as if they invoked the Virgin Mary, Peter, Paul, and other dead saints. And Blandrata further required that he should answer in respect to his writings, whether he admitted himself to be the author of them?

“The venerable confessor being himself too much oppressed and enfeebled by his disorder to speak so as to be heard by the assembly, obtained permission for his son-in-law, Lucas, to answer in his stead. In reference to his writings, he replied that he would not disown those that were really of his composition, neither would he defend as his, those which were the productions of another, and circulated under his name,—alluding to the Theses which Blandrata had distributed with the authority of the prince. And in respect to the charges themselves, he stated as to the first, that in preaching from the account of the marriage festival at Cana, he had argued, that no divine worship which was not prescribed or commanded in the Scriptures could be agreeable to God. The invocation of Christ was not there prescribed or commanded;—therefore it could not be agreeable to God. And as to the second, he observed, that if, quitting the Scriptures, and following human comments and our own fancies, we seek for grounds for the invocation of Christ, we may also, on the same reasons, invoke saints both living and dead. While Lucas was pronouncing these answers, Blandrata, smiling sarcastically, exclaimed, ‘You are returning to Judaism!’ To which David mildly replied,—‘You, Doctor, also, held this very opinion a few years since!’ Shortly after, and as soon as the business of the assembly permitted, Blandrata arose, and observed, ‘Francis states that I held the same opinion:—but I declare and protest before God, before the illustrious prince, and the whole Church, that I never held nor concurred in this sentiment. But if I have either said or written any thing to this effect, I now desire to revoke it, and de-

clare my recantation ;' adding, 'and thou, Francis, do thou so likewise.' To this Lucas warmly and abruptly answered, 'He will not ; for it is not firmness but weakness in a man to revoke without reason, that which he has once asserted.' After this interruption, Blandrata moved that the Theses he had printed and circulated under David's name should be read ; which closed the case on the part of the prosecutors.

"David, with considerable difficulty, and against the warm efforts of Blandrata and his associates, obtained permission, on account of the exhausted state of his strength, to postpone his defence till the following day. On the breaking up of the Diet he was reconducted to prison, where he was instantly surrounded by his friends, who were filled with apprehension as to the result of these extraordinary proceedings, and doubtful what course they ought to pursue. In the number of these were several of the principal nobility, who were deeply anxious to save their venerable pastor from the danger which seemed to threaten him. David again implored them not to involve themselves on his account by any measures of violence, even if he were to fall—observing that the world would see and acknowledge that God was one, and was alone to be worshipped with divine honours.

"Early the next morning, David, unable any longer to stand, was carried into court by four ministers. The interval had been employed by his friends in collecting the writings, both manuscript and printed, of Blandrata and others of the prosecutors in this case, which contained the proofs, in their own words, of their having once held the same opinion as David respecting the invocation of Christ. Passages from these were read by Lucas in the defence of his father-in-law—and were most feebly met and evaded by the physician, who spoke as his opponent. The chancellor requested that these writings should be given in to the court ; after which David and his supporters were ordered to withdraw while the assembly deliberated concerning their judgment.

"The prince and the judges then proceeded to interrogate the accusers of David, and to demand of them on oath whether they concurred in his opinion and innovation ;—or whether they deemed it blasphemy against God ? Blandrata rose first to reply, and thus expressed himself: 'I, George Blandrata, profess, before Almighty God, and his Son our Lord Jesus Christ, before the holy angels and the elect of God, that I neither am nor have been in any respect a partaker in the guilt of this opinion of Francis David ; and I affirm that it is a novel opinion, and, besides, a horrid blasphemy against God and his Son.' The associates of Blandrata, to the number of twenty-five, having taken similar oaths, the public prosecutor, in the name of the prince, of himself, and of the Jesuits, after asserting his belief in the Trinity, condemned the opinion of David as blasphemy.

"David being again brought before the Diet, to receive judgment, some of his accusers interceded with the prince to spare his life,

alleging that he had been guilty of no capital offence in what he had declared, his argument being taken from the words of Christ. At the same time Blandrata went up Judas-like to his emaciated victim, and embracing him, said, in a low voice, 'Do not fear—I have found favour with the prince.' David indignantly replied, 'Go, go—proceed as thou hast begun.' Blandrata having resumed his seat, his colleagues again importuned the prince to spare the life of the superintendant. But the Hungarian Trinitarian ministers opposed them in a long oration, wherein they exhorted the prince, on the ground of the command of Moses concerning false prophets, to put him to death as a blasphemers; and concluded in these words: 'We this day, by virtue of our office, cite thee, O thou illustrious prince, the keeper of both tables, together with thy consort, thy children, and all thy posterity, before the tribunal of the awful judge Jesus Christ, whom this man has blasphemed, if thou suffer him to live!'

"The prince, at this adjuration, changed colour; and, calling to the officer of the court, commanded him to give the following reply: 'The illustrious prince has heard the orations of both parties: his highness therefore promises that he will take care to evince to all that he will not suffer such an offender to escape with impunity.' Then turning to Francis David, he proceeded: 'The illustrious prince has been made acquainted with the whole of this affair, in what manner, led by thine own fancy, and without the consent of the Church, thou hast fallen into this atheistical, execrable, and unheard-of blasphemy. His highness therefore will, according to thy desert, make an example of thee, because others also ought to be deterred from such fanatical innovations. In the mean time thou shalt be kept in the custody of the prince, until he shall determine further concerning thee.'

"David was now committed to close custody in the castle of Deva, none of his friends or relations being allowed access to him; and here, worn down by the fatigues of his persecutions and the ravages of a painful disorder, he closed a long life on the 15th of November following, in the year 1579."

In extending our attention so far to this historical sketch, we have left ourselves no room to speak of the Racovian Catechism, to a translation of which it is prefixed. To this we may recur at some future opportunity.

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## INTELLIGENCE.

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*Theological school at Cambridge.*—The annual visitation and examination took place on Wednesday July 15, in the presence

of the patrons and friends of the institution, who were highly gratified by the proofs of diligence and fidelity in the use of their privileges exhibited by the theological students, and the promise of future usefulness in the church.

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*Society for promoting Theological Education in Harvard University.*—The anniversary discourse was delivered on the Sunday evening preceding commencement, in the Federal-Street Church, by Rev. Dr. Richmond: on the importance of an educated ministry, and the consequent necessity of encouraging seminaries of theological education. The annual meeting of the society was held at the Medical College on the following Tuesday, when the usual business was transacted, and the officers of the Institution chosen. The following is the Report of the Directors:

The Directors of the Society for promoting Theological Education in Harvard College, report to the Society the state of the funds as received from the Trustees in the Treasurer's account, by which it appears that the permanent fund, applicable to the objects of the Society is \$33044 93.\*—During the College year ending this day, thirty-five persons, exclusive of permanent officers of the College, have resided at the University as candidates for the ministry, or members of the Theological Seminary. In the same year two have been ordained, and two are under calls, which they have accepted. Seven are now candidates;—the remaining number have belonged or belong to one of the three classes in the Theological Seminary. Twenty have been assisted by the funds of the Society, or of the College, to the amount of \$2440.

August 28, 1821.

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*Subscriptions to Societies.*—We have seen in an English publication (the Monthly Repository) a plan proposed by which the funds of those religious and charitable institutions, which are dependent on subscriptions, may be saved from diminution and even annually augmented. We recommend it to the attention of our Bible Society, Peace Society, Evangelical Missionary Society, Society for Theological Education, &c. as a simple expedient which might be of great service, and can be proved inefficacious only by experiment. The plan is suggested in the following letter to the *Christian Tract Society*.

“Diminution of funds, in institutions like yours, is always to be deeply regretted. Permit, therefore, a member to suggest a

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\* This does not include the bequest of Mr. Brown, \$2000, nor \$65, the recent donations of three individuals.

practicable plan of augmenting your means, and with it your usefulness. It is to engraft on your rules a resolution, that your secretary should, in *his annual letter*, solicit in rotation of seniority (as subscribers) the tenth part of your Society, to procure one new member each within the year. The present members of the Book Society, say, are 250. The increase for the next ten years, on this principle, would be about twenty-five annually; and in the subsequent ten years it would be the tenth on 500 members, and so on progressively every succeeding ten years. Would any subscriber consider such a request burdensome, of procuring only *one new member each, in rotation, in ten years*? In adopting it, would it not also contribute to the gradual diffusion of religious truth, as well as to the pecuniary concerns of our Book-Fund and Christian Tract Societies, &c.? Some such constant, *progressive, invigorating* principle is earnestly recommended to the next meeting of your Societies, as the best supply for such losses as the Christian Tract Society experienced in funds and members in the past year."

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*Extract from the Fourth Annual Report of the Peace Society in London, 1820.*—The Committee of the Society for the Promotion of Permanent and Universal Peace trust that through the encouragement and co-operation of their Christian brethren, the great principles they have endeavoured to exhibit and to promote, have already obtained a stability which gives the strongest conviction of their durable influence, and they may be allowed, from the eminence on which they believe the Society now stands, to look back on the events and vicissitudes which have marked their progress, grateful if they have been enabled successfully to inculcate those important truths, the consequences of which are so closely connected with the virtue and happiness of individual as well as social man.

They have ever considered, that principles so much in accordance with the lovely and peculiar character of our Holy Religion, so beautifully displayed in the temper and conduct of its Founder—so friendly to human improvement—so encouraging to moral exertion—so conducive to the well-being of man—must have their foundation in Immutable Truth. They wished to bring them to the test of honest inquiry—to the ordeal of deliberate investigation. The result has answered their expectations,—it has often exceeded them. A Society, originating with a few individuals, has seen its influence and its ramifications extending through a large portion of our own country; while the exertions and the success of our trans-atlantick brethren have been, perhaps, even more efficient and more encouraging than our own.

In connexion with our own efforts, it is to us a subject of the most complacent feeling, that among the great people so closely allied to us by common ancestry, by common language, and in so many respects by common institutions, there are numerous societies cordially co-operating with us in the promotion of our high and important objects. We have already slightly adverted to this and we cannot refrain on this occasion from wafting across the Atlantic our sincerest and warmest congratulations to our American brethren, with our prayers for their continued, their rapidly increasing success.

During the past year, we have received considerable encouragement from the correspondence of our continental friends. Though the restraints upon public meetings in some countries, and the poverty of others, added to those Revolutions which have agitated many of them,—though these and other circumstances have prevented the establishment of Foreign Auxiliary Societies, yet we are persuaded that our cause is prospering. Its progress, its peaceful progress, disturbs not the superficies of things, and may not, in consequence, be discerned by the careless observer; but a great change is manifestly going on in the hearts of men, and beneath the frozen surface of seeming indifference, mighty principles are at work, and will sooner or later exhibit themselves in their benign influence.

One new Tract, No. 6, consisting of extracts from a sermon by Dr. Bogue, has been published by permission of the author; also editions of Nos. 2, 3, and 4; No. 2 in Dutch, and the Third Annual Report, have been printed, in all, 54,000 copies; making a total of 207,000 that have been printed since the formation of the Society. The sales and distributions this year are about 30,000. Tract No. 3, has been translated into Spanish, and an edition is in preparation. The amount of Subscriptions and Donations received this year is £413. 8s. 1d. which the Committee lament to say falls considerably below the receipts of the previous year: and as a very extended field of labour is now open to them, the Committee earnestly solicit the attention of their friends to the collection of additional Subscriptions, without which they will be unable to meet the demands on them, particularly for the translation of tracts and documents into foreign languages. They trust the exertions of their advocates will be stimulated by this appeal, and that while no opportunity is lost for circulating the tracts of the Society, they will be provided with the means of availing themselves of those encouraging circumstances which they hail as giving the promise that their great object may be finally accomplished. Several of the Auxiliaries are prosperously engaged in promoting the views of the Society. The Com-

mittee cannot, however, state accurately the number of Subscribers, from the want of returns. New Auxiliaries have been established at BATH, BRISTOL, SOUTHAMPTON, PLYMOUTH, and STOCKTON.

Copies of the Tracts have been transmitted by a member of your Committee, when on the Continent, to the Kings of France and Spain, through the regular channels of communication. Much attention has been excited to the subject in Paris, and your Committee hope that some measures will soon be taken in that capital to promote the cause. Opportunities have been embraced for forwarding Tracts to different parts of the world; and from the seeds thus sown in the British dependencies and in different nations, may we not reasonably look for some fruit?

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*Extracts from Third Report of New-York Peace Society.*—The Committee have to report, That their operations during the past year, have been much restricted for want of pecuniary means. The demands against the Society have, however, been nearly extinguished, and its resources will hereafter be employed in active operations. Since the last anniversary the number of subscribers to the Society has been considerably increased, and its prospects are encouraging.

Of the various books and tracts on hand at the date of the last Report, the greater part has been distributed. The last Report also, and one hundred copies of the current numbers of "The Friend of Peace," taken on behalf of the Society, have been put in circulation.

Among the distributions to individuals living at a distance, the Committee think it proper to mention, that a copy of the several publications was conveyed to the Rev. Mr. Ward, of Serampore, before he embarked on his return to the mission in Bengal.

Your Committee are free to say, that every successive year since the formation of the Society has added to their regard for the object, and increased their confidence of its final success.

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#### TO CORRESPONDENTS.

Two poetical communications were received too late for insertion in the present number.

The Notice of New Publications unavoidably omitted.

THE

# CHRISTIAN DISCIPLE.

NEW SERIES—No. 17.

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*For September and October, 1821.*

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## NOTICE OF SOME SPURIOUS EDITIONS OF GRIESBACH'S NEW TESTAMENT.

MR. EDITOR,

I BEG leave to call your attention, and that of your readers, to a literary and theological fraud which appears to have been practised to some extent in England, and by which some may be imposed upon in this country, if not warned against it. I refer to several editions of the Greek New Testament, which have been published, purporting to be of Griesbach's Text, but in fact retaining some of the false readings which he has decidedly rejected. The intention of such publications is evident. The authority of Griesbach's text had become established. It was regarded as the standard, and acknowledged to have settled for the present the readings of the Greek Scriptures. In doing this, however, it had affected some of the proof texts of orthodox doctrine—especially of the trinity; showing that some were spurious, and some corrupted, and leaving some doubtful. This to be sure must be a serious evil; but one would hardly have supposed that it would be thought worth while to have recourse to deception and artifice in order to remedy it. And yet this has been done. Editions of the New Testament have been published under the sanction of his name and authority, which yet contain many of the most important corruptions unaltered. His influence thus has been made use of to perpetuate the very errors which he has exposed. And many may buy the Greek Testament, thinking to possess his amended text, because the title page bears his name, and so be led into important error by a direct falsehood.

*New Series—vol. III.*

I do not know that many of these impostors have found their way into our country; and it is creditable to the honesty of our countrymen, that none have been republished here: I know, however, that accidentally some copies have been imported, and I was led to think the more of the matter by finding that a friend had purchased a beautiful pocket Testament, purporting to contain Griesbach's text, which he soon found not to be at all trust-worthy; and it is now nearly useless to him. I have seen several copies of this edition at the Bookstores, and think that our theological students should be warned against it. It reads on its title page, *Cura Leusdenii et Griesbachii*. I do not recollect the date or place of its printing; but suppose it to be the same which is noticed in the Monthly Repository for 1817, as *Duncan's Edition*; and of which Dr. Carpenter gives the following account.

"The only peculiarity of *Leusden's* Editions, is the employment of certain marks to denote words which occur only once in the New Testament, or words for the first time occurring which are employed more frequently. These marks are not employed in *Duncan's Edition*. As to Griesbach, he is either followed or neglected, *ad libitum*. 'So far,' says the Critic, in the Monthly Repos. 'from finding this Edition a valuable aid to the biblical scholar, and a benefit to the sacred interests of religion, it is found to have been conducted with the grossest partiality to preconceived theological opinions, to bid defiance to any system of selection, and to be a confused mixture of the Received Text, of Griesbach, and of other readings, adopted in part from both.' In short, he describes it as an Edition 'in which Griesbach is followed in all readings of no importance, and rejected, where his alterations might be supposed to offend against popular doctrines and prejudices.' In this light he represents it, and most justly, as 'an unworthy artifice.' If a person chooses to make up a text of his own, let him say so; but do not let him use Griesbach's name, and leave Griesbach, wherever, in opposition to doctrinal prepossessions, that honest Editor followed the course of evidence. The fairest way is, to leave the Received Text with all its faults, or to alter it without reference to symbols of faith."

Dr. Carpenter thinks this edition to be a reprint of Aitton's, (published at Leyden in 1809,) "with the omission of *Leusden's notulae*. But Aitton," he says, "tells us what he has done. He informs us that Griesbach is a most eminent Editor, and his emendations of the greatest value, and that he has therefore followed him AS FAR AS WAS ALLOWABLE AND POSSIBLE; but that in *some places* he has retained the Received

Text *where* HE thought it preferable to Griesbach's. Where he leaves Griesbach, he does not say, but we find that it happens to be wherever Orthodoxy puts her veto upon the unbiassed decisions of Criticism. And yet Aitton has the shamelessness to call his text, *Griesbachii Textus*. All that can be said in his favour is, that he tells us he does leave it, where he thinks the common reading preferable. The *Duncans* take this mangled text of Griesbach; but they do not say who mangled it, on what authority, or to what extent. It might be mere ignorance in them; but it is lamentable ignorance. If it were intentional, it is a fraud of the most criminal nature."

It is evident, then, that this edition deserves no credit, and is only calculated to mislead. Dr. Carpenter gives an account of two other editions, in which a similar deception has been practised. One of them was published in 1809, purporting to be *juxta exemplar Wetstenii Glasguæ, et D. Jo. Jac. Griesbachii Halæ, impressum*;—*accurante Gulielmo Whitefield Dakins, LL. D. Soc. Antiq. Lond. Socio; Sancti Petri Westmon. Precentore*. It was dedicated to the Archbishop of Canterbury. Yet notwithstanding the sanction of these great names, the edition is a fraud.

"I soon found," says Dr. Carpenter, "that neither *Wetstein's* name, nor *Griesbach's*, ought to have been employed; that the glaring interpolation in 1 John v. 7, 8, is retained, without the slightest intimation that it never appeared in *Greek* till above a thousand years after the Epistle was written; and that, in various other passages, where system has no concern, it does not follow Griesbach where he leaves the Received Text. How could any man of learning superintend, and an Archbishop in any way sanction, so unjustifiable a publication? What is there that the Unitarians ever have even been *charged* with doing, which demands so much the heavy censure of 'handling the word of God deceitfully?'"

The other example noticed by Dr. C. is of a little different character, not being so completely an imposition, though discovering a most unworthy adherence to system and doctrine, in preference to the purity of the holy scriptures. I quote the whole account, as given by Dr. Carpenter.

"I have now to notice an Edition proceeding from one who is above such ignorance, but whom his own theological prepossessions, or, I fear, the worldly wisdom of those whose interest was involved in the popularity of the Edition, or both influences united, have prompted to pursue *Aitton's* course, and to follow Griesbach only '*quantum licuit et fieri potuit*:' I refer to the Rev. EDWARD VALPY's Edition of the Greek Testament, in 3 vols.

8vo., '*cum Scholiis Theologicis et Philologicis.*' This Edition was announced some years before it was published; and the advertisements stated that Griesbach's Text would be followed. It was, in consequence, suggested to Mr. Valpy the Printer, that Griesbach's own Prolegomena, prefixed to his minor *Leipsic* Edition of 1805, (which in 1809 was reprinted at Cambridge in New England, with great fidelity and correctness, by Messrs. Wells and Hilliard,) might be of material service in his Uncle's projected Edition. On the faith of the preparatory advertisements, a copy was procured, which I have lying before me. The title-page says nothing about the Text; but Mr. Valpy's Preface at once sets the matter at rest. He tells us that *he has retained the received readings in many cases where he thought the evidence for them superior to that of Griesbach's Text.* We have here then VALPY'S judgment against GRIESBACH'S; just as in the before-stated case of AITTON: and I am concerned to add, sometimes *without reasons assigned*, and at others *against reasons.* Indeed, as will appear from an extract from his Preface which I will give below, Mr. Valpy has been studying in Aitton's critical school. I would have recommended to him, unless he could have resolved to follow Griesbach thoroughly, as Griesbach follows critical truth, to have let Griesbach alone entirely, and to have satisfied himself with giving the Received Text, and noticing in his Notes all the various readings which he thought of authority and at the same time to be ALLOWED *by a regard to the doctrines of the Church of England*, with which he expresses the earnest hope that he has said nothing inconsistent, or, if he has, he declares that he wishes to unsay and retract it.

"On examination into particulars, we find Mr. Valpy clinging to every reading which Orthodoxy stamps as her own. The *ratio testimoniorum* is always overbalanced by the *analogia fidei*. He tells us, indeed, that we ought always to examine the ancient testimonies with strict impartiality, '*sine discrimine aut studio partium*;' but as Griesbach's evidence and decision are sometimes admitted against the Received Text, they surely ought not to be rejected where the evidence is much stronger, merely because Orthodoxy wants their support. If the question of the genuineness of an uncertain passage is to be decided by its conformity to a standard of faith, let criticism alone: if by evidence, let criticism settle the matter, without considering how it affects doctrine. The text is not to be carved to the doctrine; but the doctrine tried by the genuine text."

I have no remarks to make, Mr. Editor, on these statements. They speak for themselves. If such artifices are needful to support orthodoxy, how long will it be supported by honest men, and how long will it stand?

ARISTIDES.

## ON THE INSUFFICIENCY OF NEGATIVE VIRTUE.

A MERE abstinence from gross offences will not preserve us from future condemnation. The servant who hid his talent in a napkin might have affirmed with truth and earnestness, that he had been guilty of no overt and positive act ;—yet he was consigned to outer darkness, and was branded with ignominy and disgrace. We all have talents committed to our care ; and it is worthy our serious consideration, that something more is expected of us, than that they should merely be returned in precisely the same condition in which we received them. They will be received with indignation, unless they have been actively employed for some useful and profitable purpose. But are not men guilty of inconsistency and falsehood, when they attempt to justify themselves by asserting, that although it may be true they do little good, yet they shall be accepted because they are guilty of no crimes? Does not what is termed negative goodness include positive sin?—Is it no crime to neglect those talents which were bestowed on us for the most valuable purposes? Is it no crime to debase that glorious image in which we were created? Is it no crime to disregard the will of God and violate his commands? If this be a crime, it is a crime that attaches itself to those, who are not active and conscientious in the discharge of their christian duties. God did not send us on the journey of life, that we might indulge our indolence or idle curiosity by the way, and thus convert it into a tour of amusement or an excursion of pleasure. We have an important mission assigned us ; and he cannot be innocent, who carelessly neglects or wilfully disregards it. Our business in this life is to prepare for another ; and this cannot be effected by inactive professions or empty wishes. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father, who is in heaven.” We would not encourage the idea, that men by their own exertions can ever claim heaven as their just reward. But we do wish them to consider, that their own exertions are made a *condition* upon which God, through Jesus Christ, will bestow future happiness as a gift of favour. The correctness and sincerity of our religious principles are to be determined solely by their effects on our practice. And if men do in reality possess the pure principles of Christianity, they cannot fail to manifest it by the activity and holiness of their lives. It is true, we may possess the form of godliness without its power ; and it is much to be feared, that the religion of many is a mere mechanical movement ;—that they are influenced only by external considerations.

They may attend to the outward forms of religion, because it is esteemed decent and reputable; but their piety is confined within the walls of the sanctuary. They may possess habits of religion, but it is rather the result of custom, than of established principle.

Not so with the man, who has been taught in the school of Christ. Actuated by faith unfeigned, he is guided by a good conscience in every action he performs. Animated by love and reverence for the divine character, he delights in the ordinances and duties of religion, not because they are sanctioned by custom, but because it is his reasonable service and most exalted employment;—he offers not merely the tribute of his lips, but the devout homage of his heart, and constantly endeavours to mingle a spirit of piety and devotion amid the business and enjoyments of life. Imitating the character of his divine Master, he spares no exertions to ameliorate the condition of those who are within the sphere of his influence—withholding neither his property, his counsels, nor his exertions, to remove the wants, relieve the distresses, and correct the errors of his fellow-travellers in life; eagerly improving every occasion whereby he may advance the glory of God, the interests of religion, and the happiness of society. Not permitting his care for religion to be so widely extended as to exclude the due regulation of his own heart, he constantly strives to suppress every improper thought and affection;—to scrutinize the motives by which he is actuated;—to cultivate that sense of dependence on his God and Saviour, that humility and meekness, that purity in heart and conversation, which constitute a renovation of nature, and produces holiness of life.

Such is the course of conduct required of us in the gospel; and they who neglect these duties, and trust merely to their abstinence from gross offences for acceptance, trust to a broken reed, that will hereafter expose them to disappointment and confusion.

A.

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## ON THE PROEM OF JOHN'S GOSPEL.

FOR THE CHRISTIAN DISCIPLE.

THERE have been several attempts to interpret the beginning of the first chapter of John's gospel: and much light has been thrown upon this difficult passage by the remarks of learned men. Perhaps, there is nothing entirely new in the following interpretation and paraphrase; and yet, as I do not recollect to have

seen this view of it fully and precisely given before, I venture to offer it for consideration and for publication in the *Christian Disciple*, should it be thought worthy of a place in that valuable *Miscellany*.

It may be necessary to premise, that the gospel of John was probably written, not only after the others, but several years later, and when some heathen philosophers, who had embraced the christian religion, incorporated with it their opinions respecting a variety and subordination of divine intelligences. If, as is believed by most biblical scholars, this gospel was written and designed for heathen converts, (near the close of the first century) who indulged in vain speculations concerning divine beings of different orders and ranks, and who denied that Christ was man, except in appearance, or that he really suffered—it was most fit and proper for the apostle to introduce his narrative of Jesus the Messiah, by declaring the doctrine of the divine unity; and referring all light and wisdom and knowledge to one supreme, self-existent, and eternal Being. Had he been writing to the Jews only, or principally, this would not have been necessary. They were already established in the belief of one God. The other evangelists say nothing on the subject: they did not suppose it requisite. It was otherwise with St. John. He wrote to and among a people, who had been educated heathens—who were polytheists—and who still held many fanciful and erroneous opinions concerning the Divinity. He, therefore, introduces his gospel, by asserting the great and essential doctrine of all true theology, that there was from the beginning of all things, a divine and infinite spirit of intelligence, wisdom and power: by which all things were made, and by which light and reason had been communicated to mankind. But which had been disregarded, or not fully perceived, acknowledged and obeyed. And, that God had, therefore, been pleased, in great goodness and mercy, to impart this divine wisdom, in an especial and remarkable degree, to one, whom he had miraculously raised up and sent to enlighten, instruct, reform, and save the world.

With reference to this state of things, and to this object and view, which the apostle probably had in writing his gospel, the interpretation and paraphrase here given may possibly be considered as generally correct.\*

A. B.

In the beginning of all things, was divine wisdom. And this attribute or quality was with God. It was, indeed, the same as

[\* We wish our readers to compare the exposition here offered by our correspondent, with that which we have given in our first volume, p. 422.—Ed.]

God himself, or an essential attribute of the Deity. I repeat, that this divine intelligence or power was with God at the origin and creation of all things. By it, all things were made—and without it was nothing formed, which was created. In this divine intelligence was life, or an active principle: And this was the source of wisdom and reason to mankind. This divine and heavenly light hath *ever* shone; though so greatly dimmed by the darkness which is in the world, that it is scarcely perceived.

In process of time, there was a man commissioned and sent by God, whose name was John. He came for a witness; even for a witness of the great light, which was then soon to appear; and which was to display divine wisdom more impressively to the world, so that all might have greater knowledge and clearer perception of heavenly things, and might believe in the supreme, eternal source of wisdom, of whom they had become almost wholly ignorant.

John was not himself the Light of which we speak; but was sent to bear testimony of that Light. But that was the true Light, which enlightens every one who comes into the world, by communicating a portion of its intelligence through the reason and consciences of men. This divine intelligence was exerted and displayed in the world; yea, the world was formed and is supported by it, and yet the world did not perceive or acknowledge it.

This divine wisdom was imparted to the intelligent creatures it had made, by the medium of their intellectual and moral powers; but they did not generally attend to it.\* But as many as did attend to it, to such power was given to become the children of God—to be pious and holy—even to those who believed and acknowledged this heavenly guide; and who were not sensual, worldly or selfish in their affections, but inquired after and affected divine things. At last, in the fulness of time, the divine wisdom was manifested and displayed in the human form, and it dwelt visibly among us, having been imparted in an unlimited degree (and without measure) to Jesus of Nazareth, whom God anointed with the Holy Spirit, so that he performed all miracles, and gave knowledge of the mercy of God and of the way of life and salvation. And we beheld his glory, even the glory of

\* The invisible things of God, his power, wisdom and goodness, might have been perceived, having been manifested from the creation of the world: being abundantly evident to the reflecting mind from the things which are made, and from the course of providence. And yet men have become vain in their speculations, and have been in darkness and doubt.

the most beloved of the Father, who was miraculously born and endured, and who was full of grace and truth.\*

Of him, John bare witness and said, this is he of whom I spake. Though he comes after me, he is preferred before me; and justly, for he is my superior. And we have all received by him abundant mercy and grace. The law granted to the Jews, was given by the agency of Moses. Though it contained excellent moral precepts, they referred to the external conduct. They were suited to the time when they were given; but the gospel is far superior in its revelation of the divine will, and by the instructions of Jesus of Nazareth, whom God anointed with the Holy Spirit and enlightened by heavenly wisdom, grace and truth are now fully conveyed to the world.

No man hath seen God; he is a Spirit, he is invisible.† But he who was in the bosom of the Father, he hath revealed him: He who is illuminated by heavenly wisdom and has received the divine spirit without restriction, even he hath shewn us the Father, by exercising supernatural power, and revealing the gracious purposes and will of the Eternal.

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### THE USE OF SOLITUDE TO THE CHRISTIAN.

It is convenient for the purposes of religious improvement and the aid of self-examination, to divide our duties as Christians into two classes;—the *first*, consisting of those which relate to the *conduct*, to all that is called, in common language, *good morals*; the *second*, relating to the government and discipline of the mind, heart, affections, and thoughts;—in other words, *moral correctness*, and *inward purity*. These two classes are essential to constitute the christian character. He, who possesses only the one, and not the other, is deficient in one half. Now it is evident that these two classes lie in different spheres, and are to be attained improved and perfected by different means. The *moral virtues* are *relative*; justice, honesty, benevolence, and the rest, have relation to other men and our connexion with them. They can be exerted only in society. They

\* See 18th verse of 1st chapter, also chap. xiv. 9, 10. Phillipians xi. 6, 7. Coll. xi. 3. Acts xi. 22., iv. 27., and x. 38.

† The 'invisible God,' is one title of the Deity; and Jesus is said to be the brightness of his glory and the express image of his person.

are to be formed and exercised by mixing in the world and doing the duties of the world. And he who does not mix in the world, never can possess the virtues of justice, honesty, or humanity. On the contrary, the other class of duties, which consists in the regulation of the mind and will, and the discipline of the affections,—especially in a devotional temper, which is the head and fountain and crown of all christian grace—being in its nature private and personal, requires retirement from the world and solitary reflection. These are graces which cannot flourish in the crowd and tumult of life. They are hindered by too much of the company of men.

Yet it is absolutely certain, that in these the chief eminence and distinction of the Christian consists. The exercises of his soul when by itself are essential to the existence of that spiritual-mindedness, without which there is little peculiarly christian.

Hence it is that Solitude is essential to the Christian. Our Lord himself has given us an example of occasionally retiring from the world, when he spent nights on the mountain in reflection and prayer. Holy men in all ages have followed his example. They have assured us that they have made their attainments in the life of the soul, during their hours of lonely retirement, in unwitnessed meditation, in unpartaken musing, in whispered prayer. In such hours they have recovered that sense of the value of divine things, which the world had made them forget; they have restored that sensibility of conscience, which intercourse with mankind had blunted; they have gained new life to those affections, which had been deadened by the excitement of other affections in the company of men;—and then they have returned to the active duties of their calling, prepared to pursue them with fresh ardor and diligence, and to combat temptation with increased strength. Every one, indeed, who has had any experience at any time of the genuine influence of religion on his soul, must be aware how much his zeal and steadfastness and comfort and improvement have been owing to his solitary hours; and how these have languished and gone from him, in proportion as he has neglected a reasonable retirement, and suffered himself to be engrossed in the cares of the world.

It may be assumed as a maxim amongst Christians, that he who ceases to have any time to himself, will soon cease to improve, as a religious man. The spirit within him will be dying away, the warmth of his heart will be waxing cold, the beautiful regularity of his affections and dispositions, which were once the source of his choicest peace, and that devout frame of contemplation and heavenly-mindedness, which was once

to him as the foretaste of Heaven, will be passing from him, and he will gradually become a different man. He may still, in a cold, calculating way, show fidelity to his worldly trusts, and be obedient to the demand of his several stations in life; but he cannot continue, like a disciple of Jesus, his heart glowing with holy feeling, and his mind enlarged, interested and elevated by habitually acting in sight, as it were, of invisible and infinite things.

As a religious man, therefore, he ceases to improve. He never retires from the world, and the world by degrees monopolizes all his thought and concern. He suffers himself to be always in the society of men, and to men therefore his affections and cares become wholly devoted. He keeps his eyes and his thoughts on the things that are temporal; he makes no effort to fix them on things eternal, and therefore they gradually get beyond his view, and he loses perhaps the power to discern them. He is satisfied to go from business to pleasure, and from pleasure to business, and to occupy all his time upon things *without*; and thus soon comes to neglect and forget the things *within*, until his heart at length loses its purity, his thoughts rebel, his dispositions become unholy, and his whole soul clings to the earth.

No man can look at this subject for a moment, without being persuaded that these ruinous consequences must inevitably attend such a course of life. How is it possible that he should know any thing or do any thing about the discipline and salvation of his immortal part, who is perpetually overwhelmed and distracted in the cares of life, harassed in the crowd of the busy, talking with the idle, and running to and fro with the dissipated multitude, who flutter from pleasure to pleasure and call it enjoying life! How is it possible that a spiritual life should exist in the midst of a worldly, when not a moment is devoted to it exclusively, but time and affections and interest are all swallowed up by the worldly! No Christian can long live so, and continue to be a Christian.

It is, then, absolutely necessary, if we would make any progress in religious excellence and not finally forget that we are pledged to remember Jesus and Eternity, that we maintain that solitary discipline which Jesus himself recommended and practised. In vain shall we read and understand the holy scriptures, in vain worship with the multitude in God's house, in vain join the friends of the Lord at his table, and share in all the privileges and honours of the gospel, if we do not sometimes step aside to inquire if we are using them aright, and if the inner man makes progress in proportion to external light and aid.

Thus only can we tell whether our faith and profession be sincere. Thus only can we save ourselves from degenerating into formality, hypocrisy, or indifference. Thus only shall we see ourselves as God sees us,—naked, single, unconnected, apart from every other being,—and shall judge ourselves, as he will judge us, by what we really are, and not by what we profess or seem to be.

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#### ADDRESS OF THE FRENCH CLERGY, ON THE DANGERS OF INFIDELITY.

[A respected friend has loaned us a manuscript translation of the "*Admonition of the Clergy of France, (assembled at Paris by permission of the King, 1770,) to the faithful of the kingdom, on the Dangers of Infidelity.*" It is from this that we make the following extracts.]

MODERN infidels are not more agreed among themselves, than the ancient philosophers. Divided not only on the first maxims of religion, but also on the principles of our actions, on the extent of our duties, on the influence of vice and virtue, on the nature of the passions, on the authority of laws, both natural and civil, if some of them have perceived the truth with respect to certain subjects, their ideas remained scattered and without connexion; they have not collected them into a doctrinal form, which was, however, necessary to render them useful. One among them has wished, in these later times, to form a complete system.\* But let us still hope, that that audacious and revolting system will find some opponents even among those who seem to be united with the author to combat religion. His rash and sacrilegious assertions will be contradicted by others, who had already proscribed and refuted them. So true is it, that error cannot agree with itself. It seems that God may have treated the false sages, who carried their rash views into his essence and his decrees, like those madmen, who wished to raise a building to heaven to withdraw themselves from his vengeance. He has given them up to ignorance, to uncertainty, to the confusion of their ideas; and they leave no monuments but the deformed traces of their foolish enterprise.

What ought we then to conclude from this variety of opinions and of systems? If in a well governed state, a man should pre-

\* System of Nature.

sent himself, who said to the inhabitants, the form of government on which you trust for security, is founded on uncertain principles; on prejudices; on errors; you will not be happy till you have renounced it: And if at the same time this pretended legislator proposed neither laws nor regulations, or if he announced only some ideas, ill-digested, and ill-combined, how could we believe that he would deserve well of his country? This is, however, what impiety does. Its destructive spirit carries war and ravage every where, but it can establish nothing. It strives to deprive man of the rule of conduct which guides his steps; but it offers him neither light nor support; and if, like those phosphori, which shine only in the darkest night, it throws sometimes into the midst of the darkness which it produces, a feeble and transient splendor; this splendor soon disappears, and renders the obscurity still more profound and frightful.

To this defect of system and of uniformity, let us oppose the sublime connexion of the doctrine which Jesus Christ came to teach men. It is not those vague and confused ideas, those superficial and irregular discoveries, those flashes or appearances which come at intervals to enlighten or fascinate the mind. All the parts of religion lend each other a mutual aid, and are held together by necessary relations. No truth in it is barren or insulated. Moses and Jesus Christ, the old and the new covenant, patriarchs, prophets, and apostles, concur in the same object, and mutually serve as testimonies to each other. There is no doctrine which has not an influence on the practice of precepts; no precept, which does not either recal or suppose the belief of doctrines; and the worship which is prescribed to us is the true and solemn expression of both the one and the other.

Not only is every thing connected in religion, but the edifice which it forms is no less astonishing for the multitude and richness of its parts, than for their agreement and their solidity. The belief of one God, the Creator and Redeemer, is the basis and the foundation of it. From this fruitful principle, flow all the duties of man, the rules which direct the practice of them, the motives which lead him to fulfil them, the means which Providence has devised for him to be faithful to them, the rewards and punishments attached to his fidelity and his disobedience. Of what kind of succors and lights can he have need, which religion is not ready to furnish him? It satisfies his questions about the divinity; it developes the different relations of man. There is no action of life, which it does not regulate or sanctify; it is sufficient for all states, all conditions, all events; it embraces heaven and earth; that which is finite, and that which is not so;

time and eternity. Let them cite to us in the opinions of men a body of doctrine so well connected in all its parts, so extensive, so universal; and then, according to the sentiment of Lactantius, this body of doctrine would not be different from that which religion presents. The ways of error are numberless; but the path of truth is one; and he, who to know it, (adds the same defender of the faith,) relies upon his own capacities, resembles the imprudent pilot, who neglects to read in the heavens, the sign of his course which is there traced, and who, soon wandering, at the pleasure of opposite currents and winds, is punished for his temerity by a wretched shipwreck.

Besides, is it true, that this superiority, in which infidels pride themselves, is so general as they seek to have it believed? If arts and sciences have been carried to a degree of perfection unknown to our fathers, is it the same with regard to metaphysics and morals? Above all, is it true, that modern infidels have committed no mistake of which they have to blush even in the eye of reason? To know no other principles of obedience than the imperious law of the strongest, no other rule of conduct than private interest; no other agent than fatality; to regard shame as the invention of the will, libertinism as indifferent in itself, vice as the support of society, the pleasures of the senses as the most powerful incentives to virtue; to reject the testimony of nature, the cry of conscience, the consent of nations, who render homage to the deity. We do not impute such blasphemies to reason. But is not revelation necessary, if those who abandon it are capable of such vagaries?

We wish not, however, to make our age the accomplice of these errors; and we allow with satisfaction that we cannot attribute to it the same absurdities as those with which the fathers reproached the most brilliant ages of Greece and Rome. But is it to reason, or to the gospel that this astonishing revolution is owing? Infidels, said Tertullian, boast of teaching the same things with us; innocence, justice, patience, sobriety, modesty; they forget that they have learnt them of us; and they impute to philosophy what they are obliged to borrow from religion. This is what infidelity does at this day. Because religion has destroyed the worship of idols, and the impostures of magic; because it has abolished the bloody festivals of Paganism, slavery, and barbarous customs; because in all the regions where it has penetrated, it has spread a spirit of peace and charity, shewn the vanity of riches and of honours, strengthened the ties of blood and those of society; because the fury of war, the despotism of princes, the cruelty of nations, have yielded to its powerful inspiration;

because it has softened the manners, reformed the laws, and improved the policy of nations; some writers, who have drawn their instructions out of our sacred books, profited by the precepts of the gospel, and enjoyed its advantages, dare to despise the source of them, and to attribute to a vain wisdom what is the work of divine wisdom. Why, then, if human reason is so powerful, have those fables and those absurdities for which we blush at this day, been proscribed by the preaching of the gospel? Why do they yet subsist in part, among people who are not illuminated with the light of faith? Why, among these people, are the most simple principles of natural law often mistaken, and actions contrary to the same law, adopted, and erected into precepts? St. Paul said to the sages assembled at Athens, In passing through this city, I beheld an altar with this inscription, *To the unknown God*; this God whom you know not, is he, whom I declare to you. He made heaven and earth. He has marked the succession of times; determined the course of the stars, given laws to the elements, and we are the first work of his hand. We are not less indebted to him for the unexpected changes which both in moral and political order make our glory and our happiness. In drawing the human race from ignorance and error, it seems as if providence had a second time drawn it out of nothing. Happy in the benefits which religion has produced, let us beware of mistaking the author of them, and of adding the most foolish presumption to the blackest ingratitude.

The irregularities of reason, and the bounds which are prescribed to it, are not the only proofs of its insufficiency. If the study of celestial truths, said Aquinas, was left to the sole light of reason, there would result from it three inconveniences. The first, that few persons would have the knowledge of them; the second, that even those who had, would acquire it but very late; the third, that almost always falsehood and error would be mingled with it.

We do not pretend that every infidel has lost all idea of morals in speculation, and all virtuous sentiment in practice. The cry of conscience, some principles of rectitude engraved in every heart, some good inclinations, a natural superiority of mind, a good education, may preserve in some ingenuous souls the moral sense of good and evil, make some tender and generous affections spring up in them, and produce in them the love of order which is the foundation of virtue.

But we say, that these principles are strengthened in the Christian by the motives which religion adds to them; and that, therefore, to weaken the belief of religion, is to weaken these

principles. We say, that these principles, sufficient in the ordinary course of life, are very weak against violent temptations, against impetuous passions, against the critical circumstances of every kind, to which man is exposed; that, on the contrary, the graces and the promises of the gospel have a powerful and victorious force, and that therefore, to deprive it of the succour of religion, is to render virtue uncertain. We say, that whereas the Christian doctrine is sensible to all men, these principles cannot be so; neither to the wicked man, who listens only to his passions; nor to the brutal man, who is drawn along by his senses; nor to the multitude, which is incapable of precision and justness; and therefore, to destroy religion, is to take away from public manners the most universal resource which Providence has afforded them. We say, above all, that all the means which Society can employ to oblige man to fulfil his duties, are approved and fortified by religion, and insufficient if it does not lend them its aid.

The first of these means is self interest; and without doubt, if that interest was well understood, if it was directed by religion, it would be the safeguard of morals, and the guarantee of reciprocal services without which society cannot subsist. But this powerful spring of action is often dangerous. If in consulting his private, man separates it from the public interest; if the exclusive love of himself succeed to the lawful inclination which leads him to love himself; if in wishing to exist for himself, he thinks he owes nothing to others, society must fall to pieces. It maintains itself, like the universe, only by the agreement and the correspondence of its parts.

We could here reproach infidels with the mistakes of some among them, who, in reminding man of his interest, have no fear of enervating filial respect, paternal love, the ties of blood, those of friendship, even probity, courage, and disinterestedness; who have not blushed to justify avarice, voluptuousness, the disorderly pleasures of the senses; and who, under the vain pretext of re-establishing man in all his rights, have destroyed those of society.

But it is not upon errors of individuals, it is upon the doctrine of infidelity itself, that we wish to establish the triumph of religion. We suppose, then, an infidel, animated with love of the public good, saying to men; "Since each member of society has infinite wants, and limited faculties to provide for them, the industry of several ought to supply to the industry of one alone, by serving our equals, we cannot hurt ourselves, and the services which we render them are always a feeble compensation for those which we receive from them."

It is of this infidel that we demand, whether that connexion of general with private interest, will always be so urgent and so sensible, that society will not lose any of its rights. Often, to be useful to his equals, he must separate himself from every thing we hold dearest. Often, to serve society, he must forget himself. Beneficence supposes some privations; generosity includes some sacrifices; even justice sometimes requires them. The passions, more especially, insulate those whom they govern; and that which favours them, appears always to man to be his dearest interest. If the duties which he must fulfil, are painful, if the services which he must render, are near, and those, which we expect, remote; if his services counteract some strong inclinations, and some prevailing tastes, what resource to determine himself will the man find, who is led by that personal interest to which infidelity recalls him? The compensations which society presents to him, are not superiour to the advantages, from which it wishes him to detach himself. The motives which it offers him, are of the same nature as those which excite his resistance. The goods of which he must deprive himself, are always present. Those with which it flatters him, are often uncertain. Shall we be astonished, if, meaning to consult only his own interest, he is led to prefer what is useful to him, to that which is useful to others; his private, to the public good; his advantage to that of society?

Religion, on the contrary, does not present society to man, only as the centre and the union of all that is dear to him, but as the perpetual miracle of divine wisdom, the greatest of its works after the creation. To disturb the order of it, is to be wanting to providence; and every thing which interrupts its harmony, is a sort of profanation and sacrilege. Society is in the eyes of the Christian a single and immense family; of which God is the chief, and all the members are brethren. United to succour and solace one another, the law of love given to all men is particularly made for them. When, by mutual services they follow its impression, they fulfil part of the ministry for which Providence has deigned to associate them; and it is even to God that they are wanting, if they neglect to protect their equals, and to be useful to them.

According to these ideas, what charms have the social virtues for a Christian! He will hear without doubt often the imperious voice of the senses; he will experience the violent emotions of covetousness, which leads men to be hard and unjust: but he will hear at the same time the voice of God which recalls him to his brethren. He will see hard-heartedness and injustice pursued by divine vengeance; he will see rewards prepared for the

beneficent and charitable man, for the submissive and faithful subject, for the generous citizen. Even if his private interest be found in opposition to that of society, another interest, foreign to earth and of a superiour order, supports and animates him. Confined to present time, infidelity can put no difference between what society promises and what it requires : In sacrificing to it his repose, his fortune, even his life, the Christian knows that he is still labouring for his own happiness. Religion detaches him both from the goods which he must sacrifice for society and from those which he may receive from it. As he seeks not its favours, he fears not its ingratitude, and whether it protects him, or neglects him, he never ceases to be faithful to it, because God orders him, and will be his reward.



## SYRIAC VERSION OF THE NEW TESTAMENT.

### FOR THE CHRISTIAN DISCIPLE.

THE Rev. Claudius Buchanan, in a publication entitled "Christian Researches in Asia," makes the following observations :—

"The Syrian Christians inhabit the interior of Travancore and Malabar in the south of India, and have settled there from the early ages of Christianity. \* \* \* \* \*

"In the Acts of the Council of Nice, it is recorded that Johannes, Bishop of India, signed his name at that Council, A. D. 325. The Syriac Version of the Scriptures was brought to India, according to the popular belief, before the year 325." Dr. Buchanan further observes :—"They have preserved to this day the language in which our blessed Lord preached to men the glad tidings of salvation. Their scriptures, their doctrine, their language, in short their very existence add something to the evidence of Christianity."

It appears from Dr. B. that these Syrian Christians had never seen a printed Bible before he visited them. The Bibles in their possession were all manuscripts. Some of them, almost worn out, had been in their possession, as they supposed, more than 1400 years. They contended that the New Testament was first and originally written in Syriac, the language spoken by our Saviour and his apostles ; that the common people of Jerusalem did not understand the Greek language. Dr. Buchanan

admitted that the gospel of Matthew, according to the general belief, was written originally in Syriac, but the Greek being the more universal language, was more favourable to the general diffusion of the gospel.

In Rees' Cyclopædia, under the head, "Syriac Version," are the following observations:

"The learned who have examined this version [called by the Syrians, 'Peshito,' that is, *The literal*, though it is in fact much less so than the new Syriac Version, and ought to be carefully distinguished from those made in a later period] and compared it with the original, both of the Old and New Testaments, inform us, that of all the ancient versions, which are now consulted by Christians for the better understanding of the Holy Scriptures, as well of the New Testament as of the Old, none can better serve this end than this old Syriac version, when carefully consulted and well understood. And to this purpose the nature of the language itself very much assists; for as it had been the mother tongue of those who wrote the New Testament, and a dialect of that in which the Old was first given to us, many things in both are more happily expressed in this version than can well be done in any other language." \* \* \*

"The learned are much divided in their opinions respecting the antiquity of the Syriac Version; some referring it to the very earliest ages, and others taking all possible pains to prove it to be modern. Professor Michaelis is of opinion that it must have been made in the first century. \* \* \* A very convincing argument for the antiquity of the Peshito is, its general reception among all the sects of the Syrian Christians, a circumstance which proves it to have been in general use before the Syrian Church was divided into Parties. \* \* \*

"Michaelis commends the Peshito as the best translation of the Greek Testament which he had ever read; its language being the most elegant and pure, not loaded with foreign words, bearing no marks of the stiffness of a translation, but written with the ease and fluency of an original." Thus far the Cyclopædia.

Locke, in his Essay for the Understanding of St. Paul's Epistles, makes the following observations:—"The language wherein these Epistles are writ, is no small occasion for their obscurity to us now. The words are Greek, a language dead many ages since; a language of a very witty volatile people, seekers after novelty, and abounding with a variety of notions and sects, to which they applied the terms of their common tongue with great liberty and variety; and yet this makes but one small part of the difficulty in the language of these Epistles; there is a pecu-

liarity in it, that much more obscures and perplexes the meaning of these writings, than what can be occasioned by the looseness and variety of the Greek tongue. The terms are Greek, but the idiom or turn of the phrase may be truly said to be Hebrew or Syriac; the custom and familiarity of which tongues do sometimes so far influence the expressions in these Epistles, that one may observe the force of the Hebrew conjugations, particularly that of *Hiphil*, given to Greek verbs in a way unknown to the Grecians themselves."

It is generally supposed that the New Testament was first and originally written by the sacred penmen in the Greek language; the most refined language in the world; a language with which, if we except one or two, it may be supposed the writers of the New Testament, who were principally Syrian fishermen and rusticks, could not be acquainted, unless by inspiration. On comparing what is said above by Michaelis, with the observations of Locke, may we not be warranted in inferring that the Syrian Christians of India were correct in asserting that the New Testament was first and originally written in the Syriac language?

SCRUTATOR.

Philadelphia, October 11th, 1821.

#### ON BELKNAP'S COLLECTION OF PSALMS AND HYMNS.

[We give place to the following remarks of an unknown correspondent, as we did to those of the writer to whom he alludes, (who is also unknown to us,) not intending to pledge ourselves to support all the opinions of either, but simply to give place to a discussion which we think is needed, and may be useful. The review which appears in the latter part of this number, was prepared for the press before we had received this communication.]

#### TO THE EDITORS OF THE CHRISTIAN DISCIPLE.

A CORRESPONDENT in a late number of the *Christian Disciple*, has undertaken to show what are "the requisite qualities of a good collection of Hymns for public worship." His remarks were suggested by a recommendation which appeared in a previous number of the *Disciple*, of the collection lately published in New-York, and are calculated, though not perhaps designedly, to prevent the introduction of that, or of any other now extant, as a substitute for those in general use in the Unitarian churches of New-England. To render any change expedient,

"it is not enough," he says, "that the new [collection] should be *decidedly better* than the old, but it should be *the best* which, within a reasonable time, could probably be produced by the combined exertions of piety, genius and taste." That is, we are to look forward to some possible combination, which may produce a more perfect hymn-book than any we can now expect to see ; one that shall anticipate the progress of the human mind, and prevent the necessity of any further change for ages to come. But whatever may be the inconveniences of a change, one would suppose that among Unitarians the difficulties experienced in the use of the most popular hymn-books might be still more serious. A collection, in which the preacher finds it a task to select hymns that do not contain sentiments directly opposed to those he labours to inculcate, and in the use of which, the congregation must be perpetually tried by being called on to utter their devotions in language which they believe to be erroneous and destitute of all scriptural authority, might well be dropped for one that was "*decidedly better.*"

I pretend not, any more than the correspondent to whom I have alluded, to give an opinion of the compilation published and adopted by the Congregational Society, at New York ;—I leave this to the abler hands who have given the promise of a Review of it, and who will doubtless do it justice : but I propose to enquire into the merits of the collection by which we are to abide, until some one is produced which shall supersede the necessity of further change for the time to come. The inconsistencies of Dr. Watts' "*Psalms and Hymns and Spiritual Songs*" have already been very ably exposed.\* Dr. Belknap's Collection will probably be thought less exceptionable than Watts', (which is still, however, in use in many churches long ago departed from the doctrines styled orthodox,) and to that I shall at present confine myself.

Let it not be thought that I would wish to detract any thing from the merits of the excellent compiler. I have a high respect, in common with many of my fellow-worshippers, for the character of Dr. Belknap, and for his no less eminent coadjutor, Dr. Clarke ; but we must not suffer ourselves or others, to be led astray by the influence of venerated names. Who does not esteem the amiable Watts ; but what Unitarian would teach his children to worship God in such strains as may be found in some of his hymns ?

\* In No. ix. of Tracts published by the Philadelphia Unitarian Tract Society, from the pen of the venerable Ralph Eddowes.

Your correspondent has given what he conceives to be the essential properties of a good collection. In the examination proposed, I shall follow him in what I presume will generally be admitted to be the most indispensable of these.

"1st. All the doctrines in such a work should be just and true;" and "2d, it should be free from all party sentiments and expressions, that may offend those whose comfort and edification we are bound to consult." If we admit that Dr. Belknap's collection contains no inconsistencies,—nothing, which, *upon some system*, cannot be shown to be true; it cannot be denied that it contains much, which no considerable part of any unitarian congregation believes. As far, therefore, as they are concerned, it contains much that is not true and just. It abounds also in sectarian views and controverted doctrines, and can scarcely fail to offend some, however small a part, of every assembly of christians, where it may be used.

Of controverted points, we have in the 14th psalm, the doctrine of "Universal depravity."

"He saw that *all* were gone astray  
Their practice *all the same*:"

And again—

"Such seeds of sin, that bitter root,  
In every heart are found;  
Nor will they bear diviner fruit  
Till grace refine the ground."

If there be any doubt whether the Calvinistic doctrine of *total* depravity be inculcated here, none will remain, probably, in regard to the sense of the following passage from hymn 261.

"Vain are the hopes the sons of men,  
On their own works have built;  
The carnal mind is *all unclean*,  
And *all its actions* guilt."

The third line in the preceding verse is altered from Watts, who has it, "their hearts by nature all unclean," with what view does not seem clear, for "the carnal mind" means, I presume, nothing more in this connexion, than the heart of man by nature.

The doctrine of atonement, or satisfaction, in some shape or other, is found throughout the book. Now according to the rule, this should not be, because all are not agreed respecting it, and it will offend some "whose comfort and edification we are bound to consult." In the 2d part of the 40th psalm, we have the following account of the work.

"And see the blest Redeemer comes,  
Th' eternal son appears!  
And at th' appointed time assumes,  
The body God prepares.

His Father's honour touch'd his heart,  
He pitied sinner's cries;  
And to fulfil a Saviour's part  
Was made a sacrifice."

And we are then told—

"The one sacrifice he made,  
Atones for all our sin."

In hymn 174th, the rebel heart is represented as yielding to  
"sovereign grace," and exclaims,

"I see the prince of life,  
Display his wounded veins;  
I see the fountain open'd wide  
To wash away my stains.

My God is reconcil'd, &c."

In hymn 40th, it is said—

"Jesus, our great high priest,  
Has full atonement made."

and in the same hymn he is called "the sin-atonement lamb."

Of the many other passages which contain the same doctrine,  
I shall mention a few without any particular order.

"Bearer of our sin and shame,  
By whose merit we find favour."—Hymn 93.

"He paid our ransom when he knew  
His precious life must be the cost."—Hymn 114.

"The sons and heirs of God  
Are dearly bought with Jesus' blood."—Hymn 33.

And it is his blood alone which can give life and happiness.

"See, in the Saviour's dying blood  
Life, health and bliss abundant flow!  
'Tis ONLY that clear sacred flood  
Can ease thy pain and heal thy woe!"—Hymn 50.

"He (God) sent his son to bear our load,  
Of sins, and save our souls from hell."—Hymn 182.

"His blood removes the foulest guilt."—Hymn 136.

"He on the cursed tree expires  
A victim in our place."—Same.

As a practical comment on the doctrine so plainly taught in these passages, we are told, in hymn 140, that

“The guilty conscience seeks  
No sacrifice besides :

Numerous quotations might be made to the same effect ; and it will not be thought by those who are acquainted with this collection, or who will take the trouble to examine the passages noted below,\* that I have selected all the most objectionable.

I shall not enter upon the illustrations of other points of the orthodox creed which might be drawn from this work.† On these two, all the others depend. I shall now proceed to adduce some instances of sectarian views with regard to the person and offices of Christ ; and then with regard to the honour which is due to him. I beg here distinctly to state, that in doing this, I mean not to give any opinion of the justness of these views. My purpose obviously leads me no further, than merely to examine whether this collection contain *sentiments* upon which christians are *very little* agreed, and which for *that reason alone*, by the rule proposed, should find no place in a work of this nature.

In hymn 136, “Jesus” we are told

“The bosom of his Father left,  
And entered human clay.”

In psalm 8th, of the same being, it is said,

“See him below *his* angels made ;”

and the enquiry is made,

“What honours shall thy son adorn  
Who condescended to be born ?”

In hymn 165 we find still more exalted ideas of the person of Christ :

“The *God of glory* down to men  
Removes his blest abode ;  
Men are the objects of his love  
And he their *gracious* God.”

In hymn 27 he is called “our descending *God* ;” and in hymn 274 is the following extraordinary passage :

\* Hymn 9, 29, 30, 33. 93, 109, 138, 210, 286, 297. Psalm 69. I do not profess to have enumerated all. I intended to have given the verse, but finally omitted it as unnecessary.

† For the doctrine of *election*, connected with atonement and justification, see hymn 286.

“Forbid it, Lord ! that I should boast,  
But in the *death* of Christ, *my God !*”

Now I believe that even Calvinists do not boast in the *death* of God.

Not only the name, but the attributes of the Most High are ascribed to Christ. In hymn 27, entitled “The word made flesh ;” he is described as the maker and sustainer of all things, the whole creation’s head :

“By his great power were all things made,  
By him supported, all things stand ;  
He is the whole creation’s head,  
And angels fly at his command.”

And then as descending,

“That he may converse hold with worms,  
Dress’d in such feeble flesh as they.”

So also in hymn 22d, on the “Incarnation of the Word,”

“That glorious word, that *sovereign power*,  
By whom the worlds were made ;  
(O happy morn, illustrious hour !)  
Was once in flesh array’d.”

Eternity and almighty power are attributed to him in many places.\* A single example will suffice.

“To Jesus, our *eternal King*  
Be *universal power* confess’d.”—Hymn 188.

Christ is thus addressed in hymn 130.

“In thee, my great *almighty* friend,  
My safety dwells and peace divine ;  
On thee *ALONE*, my hopes depend,  
For life, eternal life is thine.”

He is frequently represented as sharing the throne of God, and being at once the object of heavenly adoration and the source of heavenly blessedness. As in hymn 51 :

“O for a beatific sight  
Of our almighty Father’s throne !  
There sits our Saviour, crown’d with light,  
“Cloth’d with a body like our own,  
Adoring angels round him stand,  
And heavenly powers before him fall ;

\* See Ps. 40. 71. Hymn 27, 35, 48, 140, 141, 163, 176, 222, 259, 270, 271. In most of these instances, it is the *Son* who is called *eternal, everlasting*, &c. as “the eternal son”—“God’s everlasting son” a combination which is somewhat peculiar.

The God shines gracious through the man,  
And sheds bright glories on them all."

Throughout this collection, Jesus Christ is considered, equally with God the Father, the object of religious worship and homage. If this be an error, it pervades the book; but at all events, there are many, as Dr. Belknap himself seems to have been aware, "whose tenderness of conscience obliges them to confine their addresses to the Father;" and surely "we are bound to consult the edification and comfort" of these weaker brethren. I will say nothing of the inconsistency of this worship with the great principle which is recognised in all Unitarian congregations, of ONE only living and true God, and that "worship to HIM *alone* belongs," (Hymn 54, in Belknap.) My object is simply to point out these passages as giving a sectarian character to this collection, and in so far diminishing its value, as a collection to be used in public worship. I shall quote but few examples, referring those who wish to pursue the subject further, to other examples below.\*

The 22d hymn begins in the following strain :

"Awake ! awake the sacred song  
To our incarnate Lord !  
Let every heart and every tongue,  
Adore th' eternal Word."

In the 105th hymn Jesus is worshipped under the title of "the *Immortal God*;" and it is *his* spirit which is sent down to supply his place on earth.

In the 122d hymn he is addressed as follows :

"Jesus, *my God*, I know his name," &c.

In this connection the 109th hymn is particularly objectionable, because it is a version of that noble anthem of praise in Revelation xv. 3. 4. "Great and marvellous are thy works, Lord God Almighty," transformed into an ascription to Christ.

1. "How great thy works, Almighty God,  
Who shall not fear thy name !  
How just and true are all thy ways,  
Thou Son of God, the Lamb !
2. More hast thou done than Moses did—
6. Thy lofty praise, O King of saints,  
Shall every nation sing."

This certainly is a needless perversion of the original.

\* Hymn 6, 7. 23. altered from Mrs. Barbauld, apparently for no other purpose but to introduce an address to Christ : 24. 30. 52. 62. 93. 130. 135. 137. 138. 139. 161. 163. 167. 173. 225. 258. 280. 297.

See also psalm 16th :

“ *Jesus, whom every saint adores.*”

And hymn 30th, concerning prayers to *the Lamb* :

“ *Those, are the offer'd prayers of saints,  
And these the hymns they raise.*”

And hymn 297th :

“ *Jesus, to thee I breathe my prayer.*”

Psalm 45th, 1st part, entitled “the glory of Christ, &c.” is wholly addressed to him, as “the *mighty Lord*.” The reference at the 5th verse to the 1st chapter of Hebrews, will hardly be thought among Unitarians in general, to justify the following ascription to Jesus Christ.

“ *Thy throne, O God, forever stands,  
Grace is the sceptre in thy hands.*”

And again, in the 6th verse, he is addressed under the name of “*GOD*.” Divines and scholars may understand this appellation, bestowed on Jesus, in an *inferior* sense ; but what will be the impression from the use of such language, on the minds of a majority of those who thus find it in connexion with the object of their worship ; upon the minds of children and the uneducated ? Turning a few pages forward from the psalm last quoted, we meet the following :—

“ *The God we worship now  
Will guide us till we die ;  
Will be our God while here below,  
Our God above the sky.*”

And *who*, it may be asked, is this “*God we worship now*,” but Jesus Christ ? If any thing further were necessary besides this indiscriminate use of the name God, and this worship of the Father and the son under the same name, to confound all distinction between the ever-blessed Jehovah, and him “whom the Father sanctified and sent,” it is not wanting ; for in the 2d part of the 45th psalm it is made our duty to love and adore Christ, because *he* is our *Maker* and our *Lord*.

“ *Let him be lov'd and yet ador'd,  
He is thy Maker and thy Lord.*”

And yet in the 94th psalm we are told,

“ *Jehovah is the Sovereign Lord,*”

and that “*We are his work* :”—and in hymn 54th, it is to the “*Eternal God*,” “the only living and true God,”

“ *———— alone ourselves we owe  
To HIM alone our homage pay.*”

I will adduce but a single example more of religious address to Christ. It is in the 102d psalm, entitled "the mortality of man and eternity of Christ"—in which he is adored, not only as being himself eternal, but as possessing the power of life and death; not only as our maker, and the maker of heaven and earth, but as immutable, controuling and directing all changes :

1. "It is the Lord, our maker's hand,  
Weakens our strength amidst the race;  
Disease and death at thy command  
Arrest us and cut short our days.
2. Spare us, O Lord, aloud we pray  
Nor let our sun go down at noon:  
Thy years are our eternal day," &c.
3. Christ is the same through every age—
4. 'Twas he this earth's foundation laid,  
Heaven is the building of his hand;  
This earth grows old, these heavens shall fade  
And all be changed at his command."

Dr. Belknap altered, in the first line, the word "Saviour," as written by Watts, to "Maker." The title of the hymn, nevertheless, confines its application to Christ, as well as the references to "the church," in the 5th and 6th verses, and to Hebrews, i. 8. at the head.

Besides addresses to the Son, we have also addresses to the Holy Spirit, in distinction from God the Father.\*

"Eternal spirit, we confess  
And sing the wonders of thy grace;  
Thy power conveys the blessing down  
From God the Father and his Son." Hymn 60.

Passing over other controverted points, particularly the doctrines that we are to slumber in the grave until the general resurrection, (Psalms 4th, 17th, 71st, and others;) and the greater propriety, to say the least, of *immersion* in baptism,† I proceed to examine this collection, as it respects another "essential requisite."

3. A collection of Hymns for public worship should abound "in those thoughts which in their own nature are best suited to pro-

\* See also Hymn 197, 5th and 6th v.

† "See how the spotless lamb  
Descends into the stream,  
And teaches us to imitate,  
What him so well became!"—Hymn 127.

mote and cherish the feelings of devotion." I have room only to notice one or two classes of hymns which I think very ill adapted to this most important purpose. They are those which give unworthy ideas of the Divine Being.

No one can have read Belknap's Collection with attention, who has not been struck with the contrast which seems even studiously displayed between the wrathful, avenging character of the Father of mankind, and the mild and merciful, and benignant attributes of the son of man; and who that has observed this, has not been sensible how repugnant it is to the spirit of devotion? The blessings of salvation, the hope of immortality, are not uniformly ascribed to the goodness of God, but to the kind interposition of Christ. It was "*his* pity melted o'er our woes," and prompted him "to save." Hymn 259. All in Heaven is "the gift of Jesus' love." (Hymn 40.) It is

"Jesus who *alone* can give  
True pleasure, peace, and rest."

"But he, for his own mercy's sake  
My wandering soul restores."—Hymn 173.

"Jesus, the spring of joys divine,  
Whence *all* our hope and comfort flow."

And

"Our everlasting love is due  
To him, who pity'd sinners lost,  
Who paid our ransom when he knew,  
His precious life must be the cost."—Hymn 114.

The gracious Father of all, "from whom descendeth every good gift," is too frequently represented as angry, wrathful, and vindictive. As in psalm 6.

"In *anger*, Lord, rebuke me not,  
But spare a wretch forlorn;  
Correct me not in thy *fierce wrath*,  
Too heavy to be borne."

But Christ is every where represented in a very different light, and in hymn 218, he is negatively described in a sense which reminds us of the vindictive God.

"*His* hand no thunder bears,  
No terror clothes *his* brow,  
No bolts to drive our guilty souls  
To fiercer flames below."

In psalm 18 we have a high-wrought description of God executing judgment on his enemies, and we are told of "his vin-

dictive fury.\* But in the 48th hymn, we are called on to proclaim "the sovereign of our hearts," namely, "Christ, the King of Saints ;"

"Infinite power, and boundless love  
In him unite their rays."

So also in hymn 156.

"We hear with trembling and affright,  
The voice of heaven ———"

"What mortal could sustain the stroke  
Should *wrath divine*——

Descend to *crush* rebellious worms !"

But we have a refuge in the compassion of Christ :

"His heart is full of tenderness,  
Of pity and of love."—Hymn 292.

There are other hymns in this collection which seem to me to be no less at variance with a right spirit of devotion ; I refer to those which describe in terms more or less bold, the warfare carried on between the supreme Jehovah and the evil one.

In psalm 13, the christian, "*complaining* under temptation" represents himself, while God conceals his face, and delays his aid, as struggling and toiling in vain. He then warns, and ex-postulates with, the Almighty, in the following vituperative strain :

"How would the *tempter* boast aloud,  
If I become his prey,  
And all the hosts of hell grow proud,  
At thy so long delay."

Hymn 146 contains the triumphant description of a battle fought by Michael,

"Appointed by the eternal King,  
To fight the battles of our God,"

and the Dragon : But it was not by Michael, the appointed champion of the Almighty, that the "victory and renown were gain'd ;"

"'Twas by *thy* blood, *immortal lamb* ;  
*Thine* armies trod the Dragon down."

4. A collection suited to public worship, "should contain something appropriate to every important subject of practical religion, and to every interesting occasion ;" and "there should be

\* This expression was altered, I find, in subsequent editions, to "*tempestuous* fury,"—but God's "*vindictive* frowns," are still to be found in psalm 11th.

the same unity in the subject of each particular hymn which is required in a sermon." The deficiency of Belknap's Collection in variety of subjects, may partly be gathered from the fact, that although it contains near 600 psalms and hymns, an addition of twenty-eight hymns has been thought necessary. I believe its deficiency in this respect has been of late much lamented by those who have been obliged to select from it. The want of unity, also, in the subjects, has been matter of complaint; but we are not to look for unity of the kind required in that part of the work which consists of a version of the psalms. It is difficult to conceive why a version of all the psalms has been thought necessary in collections of devotional poetry for christian worship; but the defect of unity here is to be charged to the system which was adopted. I have not examined the *hymns* particularly with this view, for the limits of this notice would not admit of any proper elucidation of the subject.

5. We come now to the last of the "requisites" by which I proposed to test the merits of Belknap's collection; (that which stands last and makes the most important figure in the communication I have alluded to, I do not profess to understand;) namely, "simplicity of style," and "poetical virtue and grace." If these be "essential properties," then even on this ground there might be great propriety in introducing one "decidedly better." I shall cite but a few examples from many that may be found, of passages which are deficient in these requisites.

"God counts the sorrows of his saints,  
Their cries affect his ears;  
Thou hast a book for their complaints,  
*A bottle for their tears.*"—Psalm 56.

The allusion in the last line is very little understood, and when this is known, it has nothing to recommend it to a place in the devotional poetry of the present age.

In the 50th psalm, the christian, in imitation of David cursing his enemies, imprecates destruction on tyrants in such language as the following:

"Break thou, their teeth, Almighty God!  
The teeth of lions drench'd in blood;  
And crush those serpents in the dust!"

The blessings of religion are often put in comparison with the pleasures of the table. In psalm 63 this image of a feast is introduced to exalt our ideas of the rich grace of God, and the joy of dwelling in his presence.

"Not all the blessings of a feast  
Can please my soul so well."—

In hymn 84 it is used metaphorically for the pleasures of religious worship.

"Here in thy house we feast  
On dainties all divine,  
And while such food we taste,  
With joy our faces shine."

In hymn 126 we have an instance of a more violent metaphor.

"Our sins, alas ! our cruel sins  
His [Christ's] chief tormentors were ;  
Each of our crimes became a nail,  
And unbelief, the spear."

Instances of great familiarity of expression are not very rare, and nothing can be more improper in devotional poetry. The following is almost ludicrous.

"God frees the souls condemn'd to death ;  
And when his saints complain,  
*It can't be said* they spent their breath,  
Or shed their tears in vain."

This, however, is rather better than Watts :

"*It shan't be said that praying breath,*  
Was ever spent in vain."

The christian "pleading with submission" at the throne of grace might find a simile, one would think, more expressive of his feelings than the following, which would be apt to remind one of domestic scenes very little allied to christian submission.\*

"As servants watch their master's hand,  
And dread the stern rebuke ;  
Or maids before their mistress stand,  
And wait the peaceful look,—  
So for our sins we justly feel, &c."

I shall mention but one instance more of bad taste, which occurs in the beautiful hymn of Doddridge, beginning with, "Ye golden lamps of heaven, farewell" The last line of the 3d verse, "Where I shall reign with God," is tamely altered by

\* [In regard to this instance, and some of the others mentioned by our correspondent, there will probably be, with some, a different opinion, on the ground that the images are transferred from the Bible, and therefore cannot be unsuitable to religious purposes. But this objection can have no weight when it is remembered, that that may be very proper and affecting, when it conforms to the customs and taste of a people, which may become very otherwise when it opposes them. The manners and taste of the present age are exceedingly different from those of the Jews in the age of David or of Christ. Ed.]

Belknap to "Where I shall see my God." The expression of Doddridge is equally scriptural, and no one can fail to see how much the verse is flattened by the alteration.

I would now ask, whether this be such a collection as we are willing to rest satisfied with, if one "decidedly better" is to be had, merely because *the best* which can be formed by any probable combination of piety, genius and taste, is to come? Shall we continue to teach the doctrines of Calvin by our hymn-books, and denounce them in our sermons? Shall we continue to offend our brother, who cannot conscientiously join in them, by offering addresses to Christ, while the language of the same book is, "worship to God *alone* we give." It has been thought that Dr. Watts' Hymns have done more to propagate and establish the errors of calvinism, than all the creeds and confessions of faith that were ever written; and Dr. Belknap's Collection cannot be altogether exempted from the same condemnation.

It is true that part of the evils resulting from the use of such a work, may be, and are, avoided by the judgment which is exercised by many of our clergy in the choice of hymns. But if all would take this trouble, can we expect it will be read in families and by children with equal discrimination? And yet how important are the first impressions on religious subjects, and from what are they so commonly derived as from the hymn-book, which forms part of every domestic library? Is not this consideration alone sufficient to induce the unitarian to choose, at least for his family, that collection which is "decidedly best?"

I cannot but look upon this matter as one of the greatest importance to the interests of pure christianity, to the interests of piety and virtue; and I shall be happy to have contributed in any degree to the proper understanding of it, through your very valuable journal.

Your's, &c. P. J.

## MISCELLANEOUS COLLECTIONS.

## FULLER—THE GOOD SEA-CAPTAIN.

**H**is military part is concurrent with that of the souldier already described. He differs onely in some sea-properties, which we will now set down. Conceive him now in a man of warre, with his letters of mart, well armed, victuall'd and appointed, and see how he acquits himself.

*The more power he hath, the more carefull he is not to abuse it.* Indeed a sea captain is a king in the island of a ship, supreme judge, above appeal, in causes civill and criminall, and is sel-dome brought to an account in courts of justice on land, for injuries done to his own men at sea.

*He is carefull in observing of the Lord's day.* He hath a watch in his heart, though no bells in a steeple to proclaim that day by ringing to prayers. Sir Francis Drake, in three years sailing about the world, lost one whole day, which was scarce considerable in so long a time. 'Tis to be feared some captains at sea, lose a day every week, one in seven, neglecting the sabbath.

*He is as pious and thankfull when a tempest is past, as devout when 'tis present.* Not clamourous to receive mercies, and tonguetied to return thanks. Many mariners are calm in a storm, and storm in a calm, blustering with oathes. In a tempest it comes to their turn to be religious, whose piety is but a fit of the wind, and when that's allayed, their devotion is ended.

*Escaping many dangers makes him not presumptuous to runne into them.* Not like those seamen, who as if their hearts were made of those rocks they have often sailed by, are so alwayes in death, they never think of it. These in their navigations observe, that it is farre hotter under the tropicks in the coming to the line, than under the line itself; and in like manner, they conceive that the fear and fancy in preparing for death is more terrible then death itself, which makes them by degrees desperately to contemne it.

*His voyages are not onely for profit, but some for honour and knowledge.* He counts it a disgrace, seeing all mankind is one familie, sundrey countreys but severall rooms, that we who dwell in the parlour (so he counts Europe) should not know the out lodgings of the same house, and the world be scarce acquainted with itself, before it be dissolved from itself at the day of judgement.

*He daily sees and duly considers God's wonders in the deep.* Tell me, ye naturalists, who sounded the first march and retreat to the tide, "*Hither shalt thou come, and no further.*" Why doth not the water recover his right over the earth, being higher in nature? Whence came the salt? and who first boyled it, which made so much brine? When the winds are not onely wild in a storm, but even stark mad in a herricano, who is it that restores them again to their wits, and brings them asleep in a calm? Who made the mighty whales, who swim in a sea of water, and have a sea of oyl swimming in them? Who first taught the water to imitate the creatures on land? so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennell of dog-fishes, and in all things, the sea, the ape of the land. Whence grows the ambergreece in the sea? which is not so hard to find where it is, as to know what it is. Was not God the first shipwright? and all vessels on the water descended from the loyns (or ribs rather) of Noah's ark? Or else who durst be so bold, with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or, how first fell it in love with the North, rather affecting that cold climate, then the pleasant East, or fruitful South, or West? How comes that stone to know more then men, and find the way to the land in a mist? In most of these, men take sanctuary at *occulta qualitas*, and complain that the room is dark; when their eyes are blind. Indeed they are God's wonders; and that seaman the greatest wonder of all for his blockishnesse, who seeing them daily, neither takes notice of them, admires at them, nor is thankfull for them.

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FULLER—RECREATIONS.

RECREATIONS is a second creation, when wearinesse had almost annihilated one's spirits.—It is the breathing of the soul, which otherwise would be stifled with continual businesse.—We may trespasse in them, if using such as are not forbidden by the lawyer, as against the statutes; physician, as against health; divine, as against conscience.

Spoil not the morning (the quintessence of the day) in recreations.—For sleep itself is a recreation; adde not therefore sauce to sauce; and he cannot have properly any title to be refreshed, who was not first faint; pastime, like wine, is poyson in the morning.—It is then good husbandry to sow the head, which hath lain fallow all night, with some serious work. Chiefly in-

trench not on the Lord's day to use unlawfull sports : this were to spare thine own flock, and to sheere God's lambe.

Let thy recreations be ingenious, and bear proportion with thine age.—If thou saist with St. Paul, “*When I was a child, I did as a child.*” say also with him, “*But when I was a man, I put away childish things.*” Wear also the child's coat, if thou usest his sports.

Refresh that part of thy body which is most wearied.—If thy life be sedentary, exercise thy body : if stirring and active, recreate thy mind.—But take heed of cosening thy mind, in setting it to do a double task, under pretence of giving it a play-day, as in the labyrinth of chesse, and other studious games.

Choak not thy soul with immoderate pouring in of the cordiall of pleasure.—The creation lasted but six dayes of the first week : prophane they, whose recreation lasts seven dayes every week :—rather abridge thyself of thy lawfull liberty therein, and then recreations shall both strengthen labour, and sweeten rest ; and we may expect God's blessing and protection on us in following them, as well as in doing our work.—As for those who will not take lawfull pleasure, it is to be feared they will take unlawfull pleasure, and by lacing themselves too hard, grow awry on one side.

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#### FULLER—CHARITY.

CHARITY has been well expressed by the embleme of a naked child giving honey to a bee without wings : onely, I would have one thing added ; namely, holding a whip in the other hand, to drive away the drones.

Those are ripe for charitie, which are withered by age or impotencie—especially if maimed in following their calling ; for such are Industrie's martyrs, at least her confessours : adde to these, those, that with diligence, fight against poverty, though neither conquer, till death make it a drawn battel. Expect not, but prevent their craving of thee ; for God forbid the heavens should never rain till the earth first opens her mouth, seeing some grounds will sooner burn than chap.

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#### THE CHRISTIAN'S DEATH BED.

##### FOR THE CHRISTIAN DISCIPLE.

Dark is the hour. Upon his bed of death  
The christian lies, his frail and feeble life

Already fluttering on the verge of fate,  
While his immortal soul, for heaven designed,  
Anxious to quit this fleshly tenement,  
Looks up and hastens to its destined goal.  
The world and all its joys are far removed,  
And things of yesterday as past long since.  
Vain now is all a long life's weary toil,  
And, like a fevered dream, has only left  
A faint and troubled image on the mind;  
While dread futurity throws o'er the scene  
Her dark and awful shades. . . What now  
Can soothe the sufferer's soul, and whisper peace,  
Can turn his couch of pain to bed of rest,  
And tell his soul, that through the vale of death  
Lies the short passage to a heavenly world.  
O Faith! thou source of all a Christian's joy!  
'Tis thine his suffering spirit to sustain,  
And, in his last and dreadful agony,  
Give peace; to lift his soul and bid it rest  
Upon his Maker's love, through him who bade  
The weary come to him and find repose.  
'Tis thine to chase the darkness of the tomb,  
Unveil the mercy seat of heaven, display  
The throne begirt with thousand ransomed souls,  
Redeemed from earth and snatched from sin and death,  
And show the glories of a world of love.  
He sees the vision, longs to share the bliss,  
And smiling, weeping, breathes his soul away.

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FROM BOWRING'S SPECIMENS OF THE RUSSIAN POETS.

ODE BY DERZHAVIN.

---

GOD.\*

O thou eternal One! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all devastating flight;

\* This is the poem of which Golovnin says in his narrative, that it has been translated into Japanese, by order of the emperor, and is hung up, embroidered with gold, in the temple of Jeddo. I learn from the periodicals, that an honour something similar has been done in China to the same poem. It has been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace at Pekin.

Thou only God ! There is no God beside !  
 Being above all beings ! Mighty One !  
 Whom none can comprehend and none explore ;  
 Who fill'st existence with *Thyself* alone :  
 Embracing all,—supporting,—ruling o'er,—  
 Being, whom we call God—and know no more !

In its sublime research, philosophy  
 May measure out the ocean-deep—may count  
 The sands or the sun's rays—but, God ! for Thee  
 There is no weight nor measure :—none can mount  
 Up to Thy mysteries ; Reason's brightest spark,  
 Though kindled by Thy light, in vain would try  
 To trace Thy counsels, infinite and dark :  
 And thought is lost ere thought can soar so high,  
 Even like past moments in eternity.

Thou from primeval nothingness didst call  
 First chaos, then existence ;—Lord ! on Thee  
 Eternity had its foundation :—all  
 Sprung forth from Thee :—of light, joy, harmony,  
 Sole origin :—all life, all beauty Thine.  
 Thy word created all, and doth create ;  
 Thy splendor fills all space with rays divine.  
 Thou art, and wert, and shalt be ! Glorious ! Great !  
 Light-giving, life sustaining Potentate !

Thy chains the unmeasured universe surround :  
 Upheld by Thee, by Thee inspired with breath !  
 Thou the beginning with the end hast bound,  
 And beautifully mingled life and death !  
 As sparks mount upwards from the fiery blaze,  
 So suns are born, so worlds spring forth from Thee  
 And as the spangles in the sunny rays  
 Shine round the silver snow, the pageantry  
 Of heaven's bright army glitters in Thy praise.

A million torches lighted by thy hand  
 Wander unwearied through the blue abyss :  
 They own Thy power, accomplish thy command  
 All gay with life, all eloquent with bliss.  
 What shall we call them ? Piles of crystal light—  
 A glorious company of golden streams—  
 Lamps of celestial ether burning bright—  
 Suns lighting systems with their joyous beams ?  
 But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,  
All this magnificence in Thee is lost:—  
What are ten thousand worlds compared to Thee?  
And what am *I* then? Heaven's unnumber'd host,  
Though multiplied by myriads, and arrayed  
In all the glory of sublimest thought,  
Is but an atom in the balance weighed  
Against Thy greatness, is a cypher brought  
Against infinity! What am *I* then? Nought!

Nought! But the effluence of Thy light divine,  
Pervading worlds, hath reach'd my bosom too;  
Yes! in my spirit doth Thy spirit shine,  
As shines the sun-beam in a drop of dew.  
Nought! but *I* live, and on hope's pinions fly  
Eager towards Thy presence; for in Thee  
*I* live, and breathe, and dwell; aspiring high,  
Even to the throne of Thy divinity.  
*I* am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!  
Direct my understanding then to Thee;  
Control my spirit, guide my wandering heart:  
Though but an atom, midst immensity,  
Still *I* am something, fashioned by Thy hand!  
*I* hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth,  
Just on the boundaries of the spirit-land!

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is Spirit—Deity!  
*I* can command the lightning, and am dust!  
A monarch, and a slave; a worm, a God!  
Whence came *I* here, and how? so marvellously  
Constructed and conceived? unknown! this clod  
Lives surely through some higher energy;  
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word  
Created *me*! Thou source of life and good!  
Thou Spirit of my spirit, and my Lord!  
Thy light, Thy love, in their bright plenitude  
Filled me with an immortal soul, to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day, and wing  
Its heavenly flight beyond this little sphere,  
Even to its source—to Thee—its Author there.

O thoughts ineffable ! O visions blest !  
 Though worthless our conceptions all of Thee,  
 Yet shall Thy shadowed image fill our breast,  
 And waft its image to Thy Deity :  
 God ! thus alone my lowly thoughts can soar,  
 Thus seek Thy presence - Being wise and good !  
 'Midst Thy vast works admire, obey, adore ;  
 And when the tongue is eloquent no more,  
 The soul shall speak in tears of gratitude.

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## REVIEW.

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### ARTICLE X.

1. *A Collection of Psalms and Hymns, for Social and Private Worship.* "God is the King of all the earth : sing ye praises with understanding." Ps. xlvii. 7. New-York : 1820.
2. *A Selection of Hymns and Psalms for Social and Private Worship.* Andover : 1821. pp. 307.

THE New-York collection stands of right at the head of this article. It is the larger and more sightly book ; we look at it with a peculiar interest and kindness on account of the church for the use of which it was prepared ; and it has had already a long claim upon our notice. Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated. We are not disgusted with rhapsody, nor wearied with the spiritless prosing that so often assumes the form of sacred numbers. There is no tinsel and prettiness, asking to be looked at and examined amidst the solemn praises of God ; but all is comely, dignified and devout. The tone that prevails throughout is a manly one, whether it expresses joy or grief, trust or fear, gratitude or contrition ; equally so when it is subdued in acknowledgment or tremulous with affliction, as when it swells into the highest ascriptions which the exulting heart offers up to its Maker. Now this last is no small praise : of which we shall be

convinced at once, if we consider what a large class of hymns there is, in which overstrained emotions are uttered, and the feelings of a morbid mind are represented as religious sensibility, and querulous complainings and unnatural transports and sobbing confessions, with which no set of worshippers can or ought to go along, are copiously poured forth. The language of a calm, rational piety is what we want;—fervent without extasies, tender without weakness, sublime but simple, poetical without artifice or display: and such, it appears to us, is the language of this book.

But its highest commendation is to come. It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it. It deals out no disputed dogmas. It recognizes none of the religious differences that divide the Christian church. He who wishes to find any system of divinity wrought into verse will seek in vain here; for none of the peculiarities of belief, calling themselves Arian, or Socinian, any more than they which claim to be Orthodox, are maintained. On the contrary, it has been the object of the compiler, as he tells us in his preface, “to exclude all reference to those opinions, which are still controverted among Christians, and to advance only those great and important practical doctrines in which all are professedly agreed. He has endeavoured to avoid every expression which could give offence to the serious Christian of any denomination; and thus, as far as possible, to enable all to unite, cordially and sincerely, in this interesting part of social worship, the celebration of the praises of the Most High.” This we hold to be a fair and excellent principle: for it would seem as if our public devotions at least should have no savour of party in them, but be such as all can join in, though it is not possible in this way to satisfy all. It is certainly the only principle, which Unitarians can with any consistency adopt; though we have no reason to wonder, if they, who cannot be contented without the continual repetition of certain modes and forms of faith, should refuse to relinquish so important a means of promoting them as a hymn book provides. Mr. Sewall, to whom we are indebted for this compilation, has been thoroughly faithful to the laudable and candid purpose with which he set out. He treads but upon the broad, sure places of Christianity; avoiding all the points of uncertain speculation and technical divinity. He throws out no abstruse or equivocal language, to conciliate the opposers of rational religion, or to hold up the form of believing more than some of the friends of it profess. He confines himself strictly to what relates to practical holiness, and fosters the sentiments of genuine devotion. We cannot refrain from

saying, what a contrast is here to the collection now in common use among ourselves ; which is full of doctrinal decisions, and those not always consistent with each other ; wearing about it a mist of Jewish phrase and cloudy opinions, through which nothing can be seen distinctly ; endeavouring to accommodate itself to the views of contending sects, by favouring all in turn ; and presenting an unnatural combination of eager Arianism and half-willing Orthodoxy !\* None can respect more highly than we do the piety and worth of the excellent man who prepared that volume of sacred poetry, nor the motives which actuated him in its compilation. Yet we cannot be blind to the better taste and resources of our own day ; and we must think that the improvement is immense when we pass from that work of his to either of the Liverpool collections, to that which is used by the Unitarian church in Philadelphia, or to those which are now under review. But we feel that we are here on a delicate subject, and will add no more.

This article should have begun, according to design, with an apology to Mr. Sewall for deferring till now any particular account of his labours. But perhaps it is best as it is, and we will not attempt to offer one. After all, he has no reason to complain of us as having forgotten him. So long ago as in our first number for the current year, an account was given of this collection, which, though very short, was sufficiently decided and flattering in its commendation. This was followed in the next number by a communication from an ingenious correspondent, who pointed out, somewhat whimsically perhaps, "the requisite qualities of a good collection of Psalms and Hymns for public worship ;" and who certainly made as honourable mention of this, as one could who had never seen a page of it. We, moreover, gave promise that we would at some time enter particularly into its merits ; a promise which we never lost sight of, and which we are now endeavouring to redeem. We hope to be accounted not altogether unseasonable in our remarks upon it, though the Editor of the Unitarian Miscellany has already anticipated us, and the Second Independent Church in Charleston has, by adopting it, conferred a more substantial notice.

We have a few things to say of the sources from which Mr. Sewall has derived his materials, and of the manner in which he has thought best to alter many of the pieces he has inserted. What is to be said as to these points nothing forbids our saying

\* As examples of the last, take the several passages in which Jesus is expressly called God : for proof of the first you may turn to any part of the book.

very plainly; and a careful examination of them will illustrate, we are persuaded, the diligence and taste of the compiler.

Of the sources of this collection we have said already, that they are very numerous. Some of the hymns are copied from other collections, of which a great many have been carefully consulted; some have been gathered up from periodical publications; some have been sought out in the writings of various gifted authors; and others are original. We have the names given us of no less than sixty-six writers, who may be regarded as having contributed to this work; and among them are many of the first which English poetry and letters can boast from Milton to our own day. Of the five hundred and four pieces which this book comprises, more than a quarter have been furnished by Watts and Doddridge, who yet remain the great masters of our sacred song. Of the rest no one has afforded so many as Mrs. Steele, to whom it is indebted for twenty-eight, which are generally of a very respectable order. In Dr. Belknap's Collection there are at least twice the number from this ready pen, but we are satisfied with these. Some of them are indeed as good of their kind as could be wished. In turning over the pages, at this moment, the first that meets our eye is the 280th.

'O Thou, whose (tender) mercy hears,'

which has been reduced from Common to Short Metre by the very easy process of leaving out two superfluous syllables in the first line of each verse. There is thus corrected a feebleness, which is not uncommon in that lady's performances. We need not stop to speak of the many excellent hymns, which have been made familiar to us in other selections; and will not consent to find little faults with some new authors, whom we cannot like quite so well as their betters; but must refer to a few pieces, which seem calculated to excite the most attention. The two by Burns, the 278th and 315th, are perfect models of one of the most pleasing sorts of religious poetry. Nothing can exceed the stately, yet touching simplicity of them. They have the scriptural cast of the Scotch paraphrases, many of which are of high excellence; but exceed them in delicacy and strength of expression. The 327th hymn by Henry Kirke White, on "God's power as seen in the Elements," is a noble piece, and we believe has never been seen before in a book of this kind. Walter Scott's judgment hymn, some of the lines of which have been judiciously transposed, (366) can hardly be read without a thrill of emotion. There is something wonderfully grand in the extract from Smart's "Song of David," (107) whatever may be thought of its suitability to the common occasions of worship; and the four first and

four last lines of Hogg's morning hymn, (455) are calculated to be read and sung with very beautiful effect in a church, though the intermediate parts are wanting in appropriateness to its sober services, and had been better omitted.

The hymns for which Mr. Sewall has been indebted to his friends are fifteen in number, and possess some of them great merit. In several, as the 29th, 73d, 129th, 157 and 373d, we think we trace plainly the same hand, and that an uncommonly poetical one. Without wishing, however, to enter into controversy about so uncertain a thing as taste, we cannot help thinking that they are sometimes a little too fine for the sanctuary. It may be fastidious in us,—but the expressions seem now and then too exquisitely chosen for sacred poetry; and the imagery, though very charming, wants resemblance to the great models, which the scriptures present us, and on which our notions of what belongs to this species of composition are for the most part formed. The objection now advanced, and with due submission, is not meant to bear upon all the pieces which have just been enumerated. To the last of them it does not apply; and that which begins:

“O God! whose dread and dazzling brow,”

is written in a strain of affecting simplicity.

The alterations which the compiler has made in his materials, come next under consideration; and he has made a great many. Nearly a hundred of the hymns bear more or less testimony to the anxious scrupulousness, with which he has executed his task. In many of these indeed the changes are slight, but in some amount to a new modelling of the whole piece. He has evidently devoted great pains to this part of his work; and with what success we are now to inquire. There are no universal rules to be laid down, as to the liberty, which, in this respect, may be fairly taken with authors. That it should be taken cautiously, and never without some good reason, is manifest enough; and we do love to see every writer appear in his own way, unless there are circumstances to forbid this, or to make the opposite course at least very desirable. But such circumstances occur continually, and the privilege has always been freely used of making variations accordingly. Where the sentiment is considered erroneous, it must be corrected: where the expression is bad, a better must be substituted. Sometimes an excellent hymn contains lines and whole verses that are exceptionable; in which case they must be made anew, or the verses omitted. Sometimes from an offensive one may be selected a stanza or two which it would be pity to lose, and a deficiency may then re-

main to be supplied. Not unfrequently a fine copy of verses may be found, which was not designed to be used in public worship; and to accommodate it to the wants of a religious assembly is a work that may require no little skill and pains. All these things considered, we cannot but regard the duty of making alterations as the most delicate and difficult, which a compiler has to perform. We have been in general satisfied, and often much pleased with the manner, in which Mr. Sewall has here acquitted himself. He has had recourse to originals as often as he could get access to them, and has in some instances reinstated their readings with advantage. But we still think that he has been sometimes led too easily to depart from them, and through anxiety to render every thing as perfect as possible shown himself rather fastidious. Changes are occasionally made, which did not seem to be called for, and even to the enfeebling of the passages in which they occur. We will venture to point out a few examples of this. The first is in the well-known hymn of Watts, beginning,

Before Jehovah's awful throne.

It is familiar to every one's mind, and as good as it can be, in its ancient state; and we think there must be a feeling of disappointment and dissatisfaction produced, at finding it no longer the same piece that we used to admire and be affected with. Yet both in the New York and the Andover collection, the second and third verses have sustained quite a transformation. In the 375th hymn by Young, some improvement has been made; but the sixth verse, which retains little more than the general sentiment of the original, is an unhappy one:

Life's better purposes to fix  
Within my treacherous mind,  
The blessings he to-day conferred,  
To-morrow, I resigned.

*I resigned* has to take the meaning, *He compelled me to resign*; neither does its past time accord well with the word *to-morrow*. It were better to take the verse as it stood, notwithstanding the flatness of the second line:

To raise my thoughts beyond where worlds  
As spangles o'er us shine;  
One day he gave, and made the next  
My soul's delight resign.

In the 398th hymn, Doddridge's line:

Is more to sky, and earth, and sea.

seems wronged, and made to sound faintly, when read:

Is more, far more, to earth and sea.

The Andover Selection gives us the entire piece in its six stanzas, and unchanged in a single word. This is certainly a great deal better; especially as the second stanza, which is here omitted, has an important connexion with all that follows, and heightens its whole propriety and force. Take another of Doddridge, the 416th. It is altered in the Andover Selection and that of Philadelphia in one way; and Mr. Sewall has followed the Liverpool Collection of 1810 in another. But it appears to us much nobler as it was first written; and in that state it is presented to us in the new hymn-book for the society in Renshaw-Street, Liverpool, published in 1818. Turn also to Browne's beautiful hymn on the universal goodness of God. (61) We have this in a great variety of forms from different compilers;—but must say that in none has it given us less pleasure than in that which has been here preferred. The original may be a little careless here and there; but at the same time has a march and majesty with it, which under any of its disguises we look for in vain.—We are perhaps making too much of this; and might certainly, if there was room or need, give a long offset to it all by enumerating the instances, in which the compiler has been remarkably judicious in his emendations. We are obliged to him for the new air which he has given to the extract from Cotton's Fire-Side,

If solid happiness we prize, (220.)

It is found among the Brattle-Street hymns, in both the Liverpool Collections, and in that lately published at Andover; but nowhere with the same solemn tone of religion, which is here made to breathe from it. Dyer's hymn for public humiliation (429) is here much better fitted for use, than in the somewhat cumbrous shape in which it has been hitherto presented to us, and which it is permitted to retain in the hymn-book just mentioned. One more example and we have done. It is in the six closing lines of the 490th hymn:

Thus far the Lord has led me on;—

here we have a good specimen of what renders alterations necessary, and of the very happiest manner in which they can be introduced.

The method adopted in the arrangement of these hymns is by no means a convenient one. A threefold alphabetical order, corresponding to the three parts into which they are distributed, is rather confusing and of scarcely any service till the book has grown quite familiar. Besides, it prevents that bringing together of hymns relating to the same subjects, or expressive of similar

feelings, which makes reference easy and contributes very much to the compactness and symmetry of a work of this kind. We miss too an index of first lines, which we hold to be a very important help. An index of subjects, however copious, is altogether insufficient.

The second hymn-book, of which we have undertaken to give some account, may lay claim to much of the praise that has been passed upon its predecessor. It favours no party views in religion, is free from all narrowness and extravagance, and the style of its poetry is chaste and dignified. The pieces are well selected, in suitable variety, from the best authors, and arranged with great judgment and care. They are in number but three hundred and thirty-two; and yet, it is believed, these will be found adequate to the wants of any assembly of Christian worshippers. They are divided into four parts: the first containing those which are for the introduction of public worship; the second those of general prayer and praise; the third such as are adapted to particular subjects of discourses; and the fourth those that are to be used on particular occasions: a few others are subjoined for the close of public worship. Under the third division, which of course embraces the greater part of them, a very exact order is observed; and a running title at the head of each page informs us how far each subject extends. Thus it requires no previous examination and study to be able to turn at once to a hymn of whatever kind is desired. No one will have to look in vain for an appropriate one, and an exceptionable one we believe is scarcely to be found in the book. The compiler, Mr. Dabney, has had his attention fixed for a great while on this design, which he has accomplished so well; and if the labour devoted to it shall prove to be of pecuniary profit to him, that the religious community will receive its own better profit we feel quite confident. His volume is so small and plain, and at the same time of the most perfect neatness,—that it may perhaps find its way where the more expensive collection of New York could not be introduced without difficulty.

To enlarge upon little points, of what we may think his failure or success, we have no time, nor can it be requisite. He has in a few instances availed himself of very good offerings, which were not received into the more copious collection of which we have just taken notice. If Miss E. Taylor's hymn:

Come to the house of prayer, (18.)

is allowed to be included among this number,—and it certainly has merit,—it is the greater pity that it had not been altered a little. "*Kindred homage*," in the second verse, is an obscure

phrase; but poor effect can be given, in singing, to a line like that,

*What ! shall your hearts his praise disown ;*

and in the fifth verse there is a sad inaccuracy of metaphor :

*Thou, whose benignant eye  
In mercy looks on all,  
And sees the tear of misery,  
And hears the mourner's call.*

So much for omitting the good work of emendation : and for a specimen of the opposite fault, we refer our readers to the 160th hymn. By what authority, we would fain know, is a new, unequal and ill-chiming stanza,—like an officious stranger who must needs have his saying among the words of the wise,—forced into the company of such sweet verses as those which begin, or rather ought to begin, thus :

‘ My God, I thank thee ! may no thought  
E’er deem thy chastisements severe’ ?

We would ask also, what can be the meaning of the 274th hymn, which is from Aspland’s Selection ? or what possible claim had it to insertion ? It is on the nativity of Christ.

2. Speak your pleasures, happy race,  
Objects of your Father’s grace !  
All the family of earth  
Glory in your heavenly birth.

3. Raptur’d all the sons of light,  
Hail’d the moment, mercy bright,  
When in beauty rose this globe,  
Teeming life its gorgeous robe.

4. More the joy, the rapture higher,  
Joy and rapture love inspire,

and more is there equally intelligible and edifying.

The 228th hymn is given as Logan’s ; but it is in truth one of Doddridge’s altered, and not in the best manner. It is the 71st in the New-York Collection, where it is thrown into a much better form, and is ascribed to its proper author. In Doddridge’s own hymn-book it stands as the fourth, and begins :

‘ O God of Jacob ! by whose hand  
Thine Israel still is fed.’

Dr. Belknap has retained it nearly in its original form, which is highly objectionable, inasmuch as it plainly prescribes to the Deity conditions of obedience and trust.

‘If thou, in each perplexing path,  
Wilt be our constant guide’—  
‘If thou wilt spread thy shield around  
Till all our wanderings cease’— &c.

We were sorry to find at the close of the book Watts’ noble ascription, which is familiar to every one, beginning

From all that dwell below the skies,

marred, as it needs must be, by any alteration. It is every way better in its original strength; and of this we find the compiler of the New-York collection was fully aware.

But we are in danger of growing tedious, if that is not already past avoiding, and will therefore sum all up in a general opinion: it is that Mr. Sewall’s Collection is the work of the highest character, but yet that this has in some respects the advantage, and is calculated to be of great utility.

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ARTICLE XI.

*Specimens of the Russian Poets, with preliminary remarks, and biographical notices.* Translated by JOHN BOWRING, F.L.S. London, 1821. 12mo. pp. 240.

THIS interesting little volume belongs properly to the department of general literature, and not to that of theology. As there are many pieces contained in it, however, of a moral and religious nature, some of which we design to introduce in the pages of this and succeeding numbers of our work, it was thought that a notice of the book itself would not prove entirely out of place or unacceptable.

Every one who knows the mastering power of high poetry over youthful hearts and ardent minds, will hail with sincerest welcome the fresh acquisition of every line of it which inculcates pure morality, or breathes a warm, exalted and rational spirit of devotion. The influence of which we speak is not generally, perhaps, considered of much real and lasting importance, or made the subject of much serious reflection; but it is our firm belief that the young mind, in unnumbered instances, receives its first permanently good impressions from moral and religious poetry—that many and many a child who is not old enough to comprehend the reasonings or be affected by the per-

suasions of the pulpit, is informed and melted by the eloquence of the hymn book and the choir—if he cannot even follow his pastor and join with the congregation in their prayers to the throne of mercy, he can accompany them with his whole understanding, and his whole soul, with the truest, deepest, liveliest feeling, when the substance of the same devotions is clothed in the numbers of Watts, Addison and Barbauld, and united to the charms of swelling harmony. Neither is this an ignorant, an ineffectual, or a short lived devotion, but rather one which warms the most and lasts the longest. When unmixed with the base alloy which man will often introduce even in his intercourse with his Maker, it is as pure and perfect in the bosom of the child as of the man—perhaps more so.—For what if he cannot argue on the modes of being, the harmony of attributes, the plans of government belonging to and pursued by the Eternal One; he can feel, and he does most intensely feel, that he depends upon Him, that he owes his all to Him, that he fears Him, that he loves Him—fears and loves Him as a Father and a Friend. And is not this devotion, and what else is devotion? We believe that the feeling never deserves the name so well as now—we believe that many, who have long been immersed in the cares of life, have remembered that feeling in some unharassed hour, and have sighed to think that it might never come again, but that along with unsuspecting innocence and undisguised affection, and all the other fresh and glowing qualities and sensations of youth, it had passed away forever—and we believe that it often does come like sunlight in a day of storms, to warm, encourage and strengthen, when the way is becoming weary, and the heart is growing cold.

Whenever we fall upon a good piece of devotional poetry, it brings back with some degree of former force the sensations and associations first excited and formed in childhood; and to this circumstance we would ascribe a good degree of its power. Independently of this, however, it has a power and a merit of its own. There seems to be a fitness in connecting the adoration of Deity with the lofty strains of poetry, and of praising almighty power, unsearchable wisdom, and boundless love, in other than the common language of life. We want expressions that shall bear some affinity with our emotions, and sustain, on strong and soaring pinions, the thoughts and affections which seek the very courts of Heaven.

The volume before us is rendered peculiarly interesting not only by adding many rich offerings to our stores of devotional poetry, but also by introducing us to some slight acquaintance with the literature of a nation, which, however

important may have been the part acted and the rank assumed by it, and especially of late years, among the powers of the earth, has never been made known to us before in its literary character. The whole world has heard the din of its arms, the tramp of its horsemen, and the shout of its victories; but it has been given to but few to listen to the story of its chroniclers or the song of its bards. We regard these translations, therefore, as presents from a new-discovered country, and look on them with the same kind of curiosity as we should on the products of a strange and distant land, which had been for the first time visited and explored. The bounds of our knowledge are increased, for we feel that we possess some definite ideas concerning a subject, of which, till now, our ignorance had been profound. We have, to be sure, been favoured, now and then, by travellers, with some views of the intellectual condition and improvement of Russia, but they have not enabled us to be ourselves the judges of its literature, they have brought us no *Specimens*.

It seems, from the translator's introduction, that although the Russian language is very ancient, so ancient that it has undergone "no radical change" in the course of *thirteen centuries*, yet the literature of the country is of a date quite modern. Lomonosov, who was born no longer ago than the year 1711, and died in 1765, he calls "the father of Russian poetry," and says, "It did not advance from step to step through various gradations of improvement, but received from his extraordinary genius an elevation and a purity which are singularly opposed to the barbarous compositions which preceded him." Mr. Bowring has given us two specimens of his poetry. The longest of these we shall insert hereafter. The other, that our readers may be qualified to determine whether the praises bestowed on him are deserved, we shall copy now. It appears to be a paraphrase of the eighty-second psalm, and is called

#### THE LORD AND THE JUDGE.

- 'The God of gods stood up—stood up to try  
The assembled gods of earth. "How long" he said,  
"How long will ye protect impiety,  
And let the vile one raise his daring head ?
- 'Tis yours my laws to justify—redress  
All wrong, however high the wronger be ;  
Nor leave the widow and the fatherless  
To the cold world's uncertain sympathy.
- 'Tis yours to guard the steps of innocence,  
To shield the naked head of misery ;

Be 'gainst the strong the helpless one's defence,  
 And the poor prisoner from his chains to free."  
 They hear not—see not—know not—for their eyes  
 Are covered with thick mists—they *will* not see :  
 The sick earth groans with man's iniquities,  
 And heaven is tired with man's perversity.  
 Gods of the earth ! ye Kings ! who answer not  
 To man for your misdeeds, and vainly think  
 There's none to judge you :—know, like ours, your lot  
 Is pain and death :—ye stand on judgment's brink.  
 And ye like fading autumn-leaves will fall ;  
 Your throne but dust—your empire but a grave—  
 Your martial pomp a black funereal pall—  
 Your palace trampled by your meanest slave.  
 God of the righteous ! O our God ! arise,  
 O hear the prayer thy lowly servants bring :  
 Judge, punish, scatter, Lord ! thy enemies,  
 And be alone earth's universal king.'

There is certainly strength here, and fine conception ; and, for the subject of a despotism, a noble spirit. It will be seen in this specimen, and it is the same throughout the volume, that the translator has fully done his part, that he has acquitted himself well. We will even venture to say, that among the full ranks of English translators we know not of one, who appears to be better qualified for the difficult task of translation—of good translation we mean—of preserving in the piece translated the spirit of the original, and at the same time infusing a spirit of its own—of expressing with precision the thoughts, and even imitating as far as possible the manner of an author, but so that no constraint, no labour, no awkwardness shall be visible. He has kept so closely to the meaning, and the peculiarities of his originals, that we know them to be foreigners, and yet his lines flow smoothly, his measure is unembarrassed, and his diction is perfectly easy and correct. In the first requisite of a good translator, a knowledge of the language, he has been well prepared by a residence in Russia ; and he is qualified for the second, a propriety, facility and beauty in the rendering, by his own exquisite taste and evident poetical talent. In his Introduction, he intimates a purpose which he has indulged, and not yet wholly abandoned, of writing a general history of Russian literature. We sincerely hope that the plan will be pursued, and that the most flattering encouragement of the present work, on which its prosecution seems in a great measure to depend, will induce him to hasten its completion. The field in which

he has chosen to labour possesses not only the interest of being unexplored, but the recommendation, if we may judge by the sample produced, of richness, fertility and strength. The flowers which he has culled from it are both fresh and fragrant. We knew not that there was so much beauty beneath the snows—that there were blossoms so fair and sweet, so near the pole.

To justify our good opinion, both with regard to the translator and his specimens, we will produce some further extracts. We think ourselves that a finer one could not be chosen from the whole collection than the Ode on God, by Derzhavin, which we have placed by itself in our Miscellaneous Collections. As it is strictly devotional, however, we shall give a more particular idea of the work by introducing, in this place, others of a more general character. The following is by Karamsin, who stands, as Mr. Bowring tells us, on the summit of the modern literature of Russia, and is, of all her poets, the most popular and successful. He was born, as we are informed in the biographical and critical notices at the end of the volume, furnished to the translator “by his illustrious friend Von Adelung,” on the 1st of December, 1765, and is still living. With him, as well as with others among the poets whom he has translated, Mr. Bowring is personally acquainted. In the piece which we have selected there is a wildness and originality peculiarly striking. Two voices are introduced singing of the grave; the one dwelling on every frightful image connected with it, and the other on those which are soothing and pleasing.

#### THE CHURCH YARD.

##### *First Voice.*

‘How frightful the grave! how deserted and drear!  
With the howls of the storm wind—the creaks of the bier,  
And the white bones all clattering together!

##### *Second Voice.*

How peaceful the grave! its quiet how deep:  
Its zephyrs breathe calmly, and soft is its sleep,  
And flow’rets perfume it with ether.

##### *First Voice.*

There riots the blood-crested worm on the dead,  
And the yellow skull serves the foul toad for a bed,  
And snakes in its nettle-weeds hiss.

*Second Voice.*

How lovely, how sweet the repose of the tomb :  
 No tempests are there :—but the nightingales come,  
 And sing their sweet chorus of bliss.

*First Voice.*

The ravens of night flap their wings o'er the grave :—  
 'Tis the vulture's abode :—'tis the wolf's dreary cave,  
 Where they tear up the earth with their fangs.

*Second Voice.*

There the coney at evening disports with his love,  
 Or rests on the sod ;—while the turtles above,  
 Repose on the bough that o'erhangs.

*First Voice.*

There darkness and dampness with poisonous breath,  
 And loathsome decay fill the dwelling of death ;  
 The trees are all barren and bare !

*Second Voice.*

O soft are the breezes that play round the tomb,  
 And sweet with the violet's wafted perfume,  
 With lillies and jessamine fair.

*First Voice.*

The pilgrim who reaches this valley of tears,  
 Would fain hurry by, and with trembling and fears,  
 He is launched on the wreck-covered river !

*Second Voice.*

The traveller outworn with life's pilgrimage dreary,  
 Lays down his rude staff, like one who is weary,  
 And sweetly reposes forever.'

Our next extract will be but of one verse. It is from an Ossianic poem of some length, by Zhukovsky, who was born in 1783. The translator observes in his Introduction, that in nearly all his specimens he had adhered to the measure of the originals—and we have taken this verse at random as an example of a measure, which, to our ears, has a most singular sweetness and melancholy.

‘ They looked on the ocean ;  
 With their soft pensive sadness it seemed to attune ;  
 The waves' gentle motion  
 Was silvered and marked by the rays of the moon.

“How brightly, how fleetly  
The waters roll on!  
So swiftly, so sweetly,  
Come pleasures and love—they smile and are gone.”

One more, and we have done. It is a national song, and we bring it forward for the melody of its numbers, and the deep tone of feeling which it breathes.

‘Upon its little turfy hill, the desert’s charm and pride,  
The tall oak in his majesty extends his branches wide:  
His shadow covers half the waste, and there he stands alone,  
Like a poor soldier on the watch, a sad abandoned one!  
And who, when wakes the glowing sun, thy friendly shade shall seek?  
Or shield thee when the thunder rolls, and when the lightnings  
break?’

No graceful pine protects thee now, no willow waves its head,  
No sheltering ivy’s dark green leaves are midst thy branches spread!  
Alas! ’tis sad to stand alone, thus banished from the grove;  
But bitterer far for youth to mourn divided from his love!  
Though gold and silver, wealth and fame, and honours he possess,  
With none t’*enjoy* them, none to share, they are but nothingness.  
Cold is the converse of the world—a greeting, and no more!  
And beauty’s converse colder still—a word, and all is o’er:  
Some shun my presence, and from some scorn bids my spirit fly:  
Though all are lovers, all are friends, till tempests veil the sky.  
But where’s the breast where I may sleep, when those dark mo-  
ments come?

For he who loved me cannot hear, he slumbers in the tomb!  
Alas! I long have lost the joys of friend and family,  
And the fair maid that I adore looks carelessly on me:  
No aged parents on our heads their benedictions pour:  
No children to our bosoms creep, or play upon our floor;  
O take away your wealth, your fame, your honours, treasures vile,  
And give me in their stead, a home—a love—and love’s sweet smile.’

One would imagine that poetry and songs like this bespoke something like a corresponding cultivation in the national character, and that as the one had advanced, in less than a century, from the lowest state of insignificance to a respectable rank in modern literature, so the other might have emerged from the thick darkness of almost utter barbarism to at least a partial light and a comparative elevation. But it does not appear to be so. Peter, and Catherine, and Alexander have done much, but much more remains to be done, and much which neither of those sovereigns perhaps would have felt or feel any disposition to do. On this subject there are some forcible and eloquent remarks at the close of Mr. Bowring’s Introduction, with which we shall also close the present article.

‘ The productions of the Russian press are no index to the national cultivation. The great majority of that extensive empire are yet little removed from the uncivilized and brutish state in which they were left by the Ruricks and the Vladimirs of other times. Unfortunately, society has few gradations ; and there is no influence so unfriendly to improvement, no state of things so utterly hopeless, as that produced by a domestic slavery built upon the habits of ages. In Russia, the next step from absolute dependence is nobility ; at least, the intermediate classes are too inconsiderable to be here considered. The strength, the intelligence, the public and private virtue, of our middling ranks, which serve so admirably to cement the social edifice, are there wanting. All sympathy is partial and exclusive. In *this* country, the spirit of information, wherever elicited, rapidly spreads over and glows in every link of the electrical chain of society. It mounts aspiringly, if it have its origin among the less privileged orders ; and it descends through all the beautiful gradations of rank, when it has its birth in the higher circles : it is diffusive, it is all-enlightening. But in Russia, however bright the flame, it is pent up, it cannot spread. The noble associates with the noble ; the slave herds with the slave ; but man has no communion with man. No spot is there, whether sacred to science or to virtue, in which “ the rich and poor ” may “ meet together,” equalized though but for a moment, as if the common Father were indeed the “ Maker of them all ; ” and assuredly the Russian nation can make no progress in civilization till the terrible barriers, which so completely separate the different ranks, are destroyed. The million, uninstructed and unambitious, will, it is to be feared, be long held in the fetters of vassalage. The personal interests of the ruling few are too clearly, too fatally opposed to the melioration of the subject many, to allow any thing to be hoped for from these Lords of the soil. There are, it must be confessed, active minds, generous energies, at work ; but where is their influence seen ? To lead such an immense nation through the different stages of improvement, to rational and permanent liberty, were indeed an object worthy of the most aspiring, the most glorious ambition. It were an achievement not to be hailed by the blast of trumpet, nor the roar of artillery ; (the world, recovering from its drunken infatuation, is well nigh weary of the unholy triumphs which have been thus celebrated) it were an achievement which would hand down the name of him, who should effect it, to future ages, linked with the gratitude, the virtue, the happiness, of successive and long enduring generations.’

## ARTICLE XII.

*A Sermon preached at Leominster, January 24th, 1821, at the ordination of the Rev. ABEL CONANT to the pastoral care of the church in that place. By HUMPHREY MOORE, pastor of a church in Milford, N. H. Amherst, N. H. Elijah Mansur. 1821. pp. 30.*

WE met with this sermon accidentally, and having read it with great pleasure, propose to give our readers some account of it,—not doubting that they will be gratified, as we were, to find that there are still men in every part of the land bold enough to stand up for union in the church, notwithstanding the separating spirit of the age; and to bear testimony against that love of division and rage for exclusion, which is every where multiplying the middle walls of partition. The text is from John xvii. 21. *That they may all be one.* From which the preacher attempts to discover the causes and expose the evil of an uncharitable temper, and show “the duty, necessity, and good effects of charity and union in the members and body of Christ.”

Amongst the causes of uncharitable feelings, he notices first, constitutional temperament, which, though modified, is not extirpated by the operation of christian principles; as is seen in the examples of Peter, Paul, and John, whose “natural peculiarities remained after they had received the spirit of the gospel,” and always preserved a difference in their characters, though they founded no ground of separation.

‘Let not then the zealous, the fervent christian criminate his brother, whose icy constitution almost counteracts the light and heat of God’s spirit. Let him not deny him christian love because the God of nature has not given him such strength of passion, or such degree of grace as he had given to himself. On the other hand, let not the more temperate christian condemn his fervent brethren, and attribute all their zeal to the natural heat of passion, or to the excitement of evil spirits. Let him not consider them enthusiasts, because, in their ardour, they fall into some excesses. Let him not suppose that he himself is the standard for the regulation of christian weights and measures; and that he has authority to apply the seal as he pleases.’—p. 7.

A second cause is pride.

‘This error is too prevalent among christians; and it ought to be exposed, discountenanced and rejected. If they would look over the whole of their characters; see how many duties they have omitted; how many they have performed from self-interested mo-

tives ; how much false pretension they have made to religion ; and on the other hand, if they would view the whole character of those, whom they have denounced ; see how much they have done agreeably to the letter and spirit of the Gospel ; attribute their deficiency of exertion to christian moderation ; count their diffidence humility ; and put as favourable construction upon their general deportment as upon their own, they will be slow to criminate their brethren ; and they will sooner smite upon their breast, than thank God that themselves are better than they. It is pride, which raises walls of separation in the sheep fold of Christ ; walls, which are better calculated to weaken and injure the flock, than to prevent the assaults of the wolf. Let this relick of moral depravity be expelled from the hearts of christians ; and peace, love and unity will prevail among believers.”—pp. 8, 9.

The third cause of disunion and disaffection is said to be “ difference of opinion respecting the doctrines, precepts, and institutions of the gospel.” This difference, he observes, has always existed, and is unavoidable ; but

‘ it ought not, and it need not prevent christian affection, and a visible union of the members of Christ’s body. One, who has just passed the threshold of the church ought not reject old christians, who are initiated into the mysteries of the Kingdom of Heaven, because they have more clear and extensive views of divine things than themselves. On the other hand, those, who have long sitten at the feet of Jesus, and have become familiar with his religion, ought not reject babes in Christ, because they have not arrived at their stature, and draw no nourishment from strong meat, the deep things of christianity. Christians of equal capacities, of equal degrees of improvement, of equal moral purity are not entirely coincident in their opinion of divine things. Which of these shall claim infallibility ; make his belief the standard of their creed ; and grasp the keys of the Kingdom of Heaven ? Men of equal discernment and integrity gather different ideas from particular articles and clauses of our national constitution. Men of unequal discernment and integrity do the same. Shall one deny that the rest are citizens of our Republic ; or debar them from the rights and immunities of citizenship on account of this variance of opinion ?’ —pp. 10, 11.

Other causes enumerated are, partial acquaintance with the grounds of another’s belief ; the attributing to his faith consequences which he does not allow ; the laying unwarrantable stress upon modes and forms ; or upon a particular set of opinions. But notwithstanding these causes and occasions of division, the preacher insists that both reason and christianity demand that believers should keep themselves united, not only by friendly feeling and mutual good will, but in “ visible union.” There is a great deal of force and justice in what is urged under this head ; but we fear it is a thing impossible to join again those

who have long been parted, though there ought to be strength of christian principle sufficient to prevent the separation of those who have hitherto walked together. The usual plea that they are not agreed, and therefore cannot walk together, is thus treated.

‘If christians would prevent disunion, it is necessary to observe, not how much they *differ*, but how much they *agree*. Their variations from each other may be, perhaps, errors on both sides. But the points in which they coincide are the great and fundamental things of religion. They believe there is one God ; and that he is a Spirit. But they contemplate on him in different points of view. They believe the Scriptures are the word of God, that “ holy men of God spake as they were moved by the Holy Ghost.” But they differ in the explanation of some of their parts. They believe that Jesus Christ came into the world to “ save his people from their sins ;” but they differ respecting the method, by which salvation is procured. They believe it is necessary to “ be born of the Spirit ;” to be “ sanctified by the Holy Ghost ;”—that the Spirit of God dwelleth in believers. But they differ respecting his method of operation. They believe that they are “ justified by faith.” But they differ respecting some things, which pertain to justification. There are other doctrines, *in* which they agree ; and *about* which they differ. Let not the smaller things of religion swallow up the greater. Nor let those separate, who are united with Christ. Let him be our standard. Let his practice be our rule. If there be satisfactory evidence that he is in union and fellowship with this or that individual, let us receive them as we trust he has received us. When it is recollected that, that little church, which Christ formed, and with which he held communion, had a Judas in its bosom, let us not be hasty to withdraw our fellowship from any church because *some* members are unworthy of their place.”\*—pp. 20, 21.

The sermon is accompanied with the Charge by Dr. Thayer, the Fellowship of the Churches, by Mr. Beede, of Wilton, N. H. and an Address to the Church and Congregation by Dr. Puffer.

\* “Men may differ from each other in many religious opinions, and yet all may retain the essentials of christianity ; men may sometimes eagerly dispute, and yet not differ much from one another : the rigorous persecutors of error should, therefore, enlighten their zeal with knowledge, and temper their orthodoxy with charity, that charity without which orthodoxy is vain.”—JOHNSON.

## ARTICLE XIII.

*The Guilt and Danger of Religious Error. A Sermon, preached at Hatfield, before the Ministers of the Central Association in the County of Hampshire, at their Meeting, May 1, 1821. Published at their request.* By JOSEPH LYMAN, D. D. Pastor of the Church in Hatfield. Northampton. T. W. Shepard & Co. 1821.

THE extraordinary circumstances attending the preaching and publication of this sermon, constitute its principal claims to the public attention. As appears from the title-page, it was delivered in the author's own pulpit, and that before the large Association, of which he is a member. Now every one knows, that, with the exception of peculiar and local occasions, it is a rare thing for a minister to preach at home before any one of his brethren. To preach to his own people in the presence of a large association, is almost unexampled. The inquiry very naturally arises, Why this strange departure from custom and apparent propriety, in the present case? No reasons are given; but they may be inferred from the known facts, that *about three months* before, that association had passed a sentence of virtual expulsion on the Rev. Mr. Bailey of Pelham, for recent changes in his religious opinions; and, as the fact has since appeared, were on the point of passing a similar sentence on the Rev. Mr. Huntington of Hadley. As these two gentlemen stood preeminently high in the public estimation, the association might naturally expect some inquiries would be made, as to the fitness of their proceedings against them. Such inquiries the sermon was doubtless intended to answer or prevent: though it has no explicit reference to any particular case. The association, while they virtually vindicated themselves, and of course fixed the seal of condemnation on their brethren, seem to have thought it best not to mention their names, nor allude to their case; but to establish, if possible, the general principle, on which they proposed to ground their proceedings. They were probably aware, that this would be no easy thing, and therefore they assigned the task to the most distinguished member of their body, though the meeting was to be held and the sermon preached in his parish. Extraordinary emergencies supersede the laws of custom.

Thus much for the history, occasion, and probable design of the sermon. We now proceed to inquire, how far the sermon itself is calculated to effect this design.

The general subject of the discourse, in the words of the author, is "The Guilt and Danger of Religious Error." The text is that of John vii. 17. "*If any man will do his will he shall know of the doctrine, whether it be of God, or whether I*

*speak of myself."* After some preliminary observations, the author thus proceeds :

'The position which I shall take in this discourse, is, *That to believe a scripture doctrine is as easy, as important, and as indispensable to our pleasing God and obtaining his favour, as it is to obey any moral christian precept. To establish it, I have selected the words of our Saviour in my text.*'

What connection there is between the proposition and the proof, we are not able to discover. We need not look any further than the text itself, to see that it had no reference to any minor or particular doctrine, but to the divinity of our Lord's message, in general, or the authority with which he spoke. "If any man will do his will, he shall know of the doctrine, (concerning the doctrine,) *whether it be of God, or whether I speak of myself.*" As appears from many passages of the New-Testament, a general expectation prevailed in Judea, that the Messiah should appear in the world about the time he did appear. Accordingly, when John the Baptist began his ministry, all men, as we are told, "mused in their hearts of him, whether he were the Christ." The same question arose concerning Jesus, and continued to agitate the Jews from the beginning to the close of his public life. To establish the fact that he was the Messiah, and of course that he was entitled to full credit in all the particular doctrines he delivered, was the grand object of all the miracles he wrought, and of the subsequent preaching of his apostles. Something like this, the Rev. author states at considerable length; and then, by what appears to us a confused and sophistical transition, he comes to the following conclusion as the obvious meaning of the text, viz. "That an honest and willing mind will lead us to a correct understanding of the doctrines of the Gospel."

After this general view of the text, he proceeds further to discuss some of the leading truths, comprised in our Lord's declaration :

'I. Christ, as the Messenger of God, has, in the holy scriptures, given to us, in terms plain and intelligible, his doctrines, to which he requires us to yield a ready and implicit faith.'

This proposition is ambiguous. It might import no more than this, that all the doctrines, which we are, in all circumstances, required to understand and receive, are plainly revealed and unfolded. But the general drift of the discourse leads us to suppose the author meant, that all the *real* doctrines of the bible are clearly asserted, and that all *misinterpretation* of scripture involves a person in guilt and condemnation. In support of this, the Rev. Dr. has not advanced a single argument from reason, or scripture,

which, in our apprehension, bears at all on the point. We have something to say on the absurdity of such a notion ; but we reserve it for another place.

The next particular on which the author enlarges, is substantially that, which he had proposed as his *general* subject ; and we introduce the whole as a specimen of the author's declamation.

‘ II. The doctrines of Christ are as easy and adapted to the faith of men as any other parts of revealed truth are to their moral practice.

‘ Is it not repugnant to the character of Christ, as a wise and sincere Teacher, as a faithful Friend of our race, once, to suppose, that he has inculcated precepts which we cannot understand and obey ? or that He has published doctrines or articles of faith which we cannot readily assent to and believe ? Precepts and articles of faith are all made plain and easy to him who desireth to understand them. The proof or evidence of any religious doctrine is as full and convincing to a frank and ingenuous mind, as the reasonableness or obligation of a moral or positive commandment is convincing to a tender and enlightened conscience.

‘ Christ has amply exhibited the evidences which support those religious sentiments which he requires men to receive for truth so that it is no less an argument of an evil and a disobedient heart to disbelieve or to doubt those doctrines, than it is to hesitate and doubt whether we shall keep the moral law, whether we shall sincerely love God and do good to our fellow men. For instance, the doctrine that God is supremely great and good is as fully revealed as is the moral duty, that we must love Him with all our heart. That same perversity which will lead us to withhold from Him our supreme love, will incline us to doubt the truth of his being infinitely great and amiable.

‘ It is a plain positive injunction of the Gospel, *That Jesus Christ should be worshipped as the True God ; and that all men should honour Him as they honour the Father.* This injunction is no more clear and explicit than is the scriptural testimony, *That Jesus Christ is the True God and Eternal Life.* To doubt and disbelieve this doctrine leads to the refusal of the duty of worshipping Christ ; and for this obvious reason, that both the doctrine and the duty rest upon the same unequivocal evidence. To reject the doctrine and the duty are alike unreasonable and evidential of an heart unsubdued to Divine authority.

‘ The connection between doctrines and moral duties is inseparable ; for they are equally clear and lucid to every docile honest mind. And he is no less a transgressor of the will of God who doubts a scripture doctrine than he who falters in a moral duty ; and this because there is no more obscurity and perplexity in the one case than there is in the other. Men break the moral law because they do not like it, and from the same dislike they hesi-

tate about and disbelieve the most essential doctrines of the Bible. In both cases, we have light, and evidence, and motive enough ; but a depraved heart leads us astray.

‘The fault will never lie upon Christ as an imperfect Teacher, but upon us as untoward disciples, who err because we do not like to retain God and His truth in our knowledge. If Christ’s doctrines are plain we are the more criminal for not receiving them.’

That a doctrine and a precept, relating to one and the same point, are in some instances equally plain, no man will dispute. But we are not warranted in saying this is the case with *all* the doctrines and precepts, thus related. The doctrine is the *reason* for the precept. But who can say, that in those things in which the very nature of the duty enjoined does not require, God should always give, the reason, as plainly as he does the precept ? And if such a conclusion be unwarranted, what shall we think of this, which, as appears from several parts of the sermon, was evidently intended by the author, viz. ‘That the *obscurest doctrine* of the bible, is as plain and intelligible as the *clearest precept* ?

The question is not, whether Christ has “published doctrines or articles of faith, which we cannot assent to and believe ;” but, whether all the doctrines of the bible are as clearly asserted, and as fully disclosed, as the clearest moral precepts. We can never infer from the perfection of Christ, as a divine teacher, that he would leave no obscurity on any of his doctrines. So far as we can see, we might as well infer from the divine goodness, that there should not be, and that in fact there *is not* any thing in the mineral or vegetable world, which every honest person, whether man, woman, or child, may not readily apply to its proper use ; that there is no such thing as natural danger or trial.

As must be observed by every biblical scholar, the Rev. Dr. has inserted one passage, as a “plain positive injunction of the Gospel,” viz. “That Christ is to be worshipped as the true God,” which is no where to be found in king James’ Bible, nor in any other, with which we are acquainted. Is this to be charged to the forgetfulness of the aged author, and of his younger associates, by whom it was sanctioned ? or to a bold defiance of the awful denunciation they had just cited from Rev. xxii. 18, against him, who shall “add to the words of this book ?”

The Rev. preacher and his association proceed to assign

‘III. The true reasons why men under the light of the Gospel do not agree in their opinions respecting Christ and his doctrines.’

This is said to be nothing else, than the corruption of the human heart, and particularly the pride of unbelief. In support of this position we find nothing, but a series of dogmatical assertions,

one of which it will suffice to cite as a specimen of the whole.

'The same unsubdued and incorrigible mind which leads men to steal and to covet, excites them to doubt and deny the doctrine of the total moral ruin and apostacy of the human race.'

As this sentence would, from the occasion, be generally understood and applied, it amounts, we conceive, to this : that the Rev. Messrs. Huntington and Bailey, are in their hearts no better than thieves. Is this calumny, or is it not? And is the spirit of calumny the spirit of Christ? We do not say, the Rev. Dr. and his association are calumniators. We merely put the question to their own hearts, and request them to answer it before God.

The *fourth* proposition is, 'That not to believe and adopt the peculiar doctrines of Christ is aggravatedly criminal.' This may be true ; but it does not seem to support the leading proposition of the discourse ; nor has our author shown that the denunciations of the Gospel against unbelief in general, or the rejection of Christ, as a divine teacher, lie equally against *all* misinterpretations.

Under the *fifth* head. the Rev. author reflects 'on the progress of error and its gloomy end;' and vents himself against the use of different translations and copies of the sacred scriptures, in a manner that requires no comment.

Under the *sixth* head, he speaks of 'that fashionable maxim of modern liberality, *That it is of little or no consequence what are a man's doctrinal opinions, provided he be sincere in them.*' In respect to this, we would barely observe, that we know of no such maxim, fashionable or unfashionable, among liberal Christians of any character or consequence ; and that all the Dr.'s zeal in refuting it appears to us idle, and virtually calumnious.

The amount of the whole argument we conceive to be this : That all the doctrines of scripture are so plainly revealed, as to admit no innocent misunderstanding or mistake ; and of course that every genuine Christian, however limited his capacities, or his means of information, must give them an intelligent reception. If this be true, it follows, that not more than one of all the numerous classes of Christians, can possibly be saved ; nay, that scarcely *two individuals* can be saved ; since there is reason to doubt, whether any two agree in all their religious sentiments, however they may consent to use the same language. This consequence, we conceive, to be sufficient to show the monstrous absurdity and perverseness of the general argument.

Dr. Lyman has much to say of the pride of heresy, and of the humility of orthodoxy ; but humility admits better evidence, than that of boasting, or censoriousness.

On the whole, we are much deceived, if this discourse answers the end, for which it was preached and published. An enlightened community, we think, will require some better reasons for the measures, which have been passed in that association in relation to men, whom every person of candour will still delight to honour.

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ARTICLE XIV.

*Sermons by the late Rev. JOSEPH LATHROP, D. D. Pastor of the First Church in West-Springfield, Mass. : New Series, with a Memoir of the author's life, written by himself.* Springfield, 1821. pp. 327.

MOST of our readers, we presume, are already familiar with the name and character of the venerable author of this volume. His praise has long been in our churches, and he has been particularly known by the numerous practical discourses, he has given to the public, which have been widely read and approved. The talents and virtues, which distinguished Dr. Lathrop, give him an exalted place among the clergy of our country ; and whatever may have been his speculations upon some of the disputed and unessential topics of theology, he has left, in his life and writings, a fine example of the christian temper. He united with a profound piety and faithful devotion to the duties of his profession, the "meekness of wisdom," and the spirit of judgment. Practical good sense, impartial observation of men, and of the motives of human conduct, under the direction of habitual seriousness, enabled him to separate the true from the false, to distinguish between pretension and reality in religion, and to combine in an admirable degree fidelity to his own convictions, with deference and charity for the opinions of others. It is in this view particularly, that his character and example are entitled to the most respectful regard.

The memoir, with which this volume is introduced, furnishes some interesting notices of his life, and of his opinions upon many important topics ; though it is not so minute and copious, as could be desired. It appears indeed to have been selected from his diary ; and though it could not be expected, that the life of a clergyman, exclusively devoted to the duties of his profession, should afford much variety of incident, yet from the unusual term, to which the ministry of Dr. Lathrop was extended, and the part he was so frequently called to sustain in important ecclesiastical transactions, we confess ourselves to have been

somewhat disappointed by its scantiness. Long intervals pass over without any note, except what may be afforded by the delivery and publication of an occasional discourse. It should be remembered however, that the preparation and delivery of his discourses was the great employment of his life, and that the most industrious and useful ministry may be spent without affording subject for public notice, or the records of history.

He was born in 1731, and having lost his father in infancy, his childhood and early youth were spent under the care of an affectionate mother. He was not wholly exempted from the straits and embarrassments, which have been the lot of some of the most distinguished men in our country in their preparation for professional service; though with the aid of a small patrimony, and the kind offices of his father-in-law, to whose good sense, fidelity, and affection, he bears an honourable testimony, he was not called to a long or painful struggle with them. He received his first degree at Yale College, in 1754; and while instructor of a school at Springfield, commenced his theological studies under the direction of the Rev. Mr. Breck, the minister of that place, who was distinguished for some of the same qualities, that were afterwards so prominent in his pupil, discretion and success in the "divine art" of peace-making. Having commenced preaching with the recommendation of an association of clergymen in the neighbourhood, he received an unanimous call from the parish in West Springfield, to the pastoral charge of which he was ordained in August 1756; it being the only place in which he preached as a candidate, and to which he ever after devoted his long and faithful service.

The meditations and resolutions, which he formed and committed to writing, on his entrance upon his ministry, mark a deep and tender sense of obligation, and the most just and enlarged views of ministerial duty. Such resolutions and plans are indeed frequently formed; but too seldom fulfilled. In the freshness and ardor of a new pursuit, with the excitements of new situation, and of the sympathies and hopes of friendship, it is easy to propose large schemes of usefulness and virtue; and it is not till experience of the difficulties we meet from ourselves and others has compelled us to compare the ease of making with the difficulty of keeping our resolves, that we become humble and self-diffident. Hence a man's diary or journal, in which he is careful to record his good intentions, and to note down his impressions of piety, as they rise warm from his heart, becomes a very flattering picture of his real character. The resolutions may be wise, the plans may be admirable, and there may be en-

fire sincerity in forming them. But it takes not many moments to record them; and days and weeks and months may pass without witnessing the fulfilment of one of them. This indeed affords no good reason, why we should not purpose well; for he, who has ceased to resolve, takes from himself one of the helps of virtue, and the advantage of at least reflecting upon his duty. All, that we would imply is, that such records are not to be regarded in themselves as evidences of the particular graces, for which good desires are expressed, or even devout aspirations uttered.—In the subject of this memoir, however, there was a vigour of principle, a fidelity to his own convictions, which converted his purposes to acts, and made his plans the history of his conduct; so that when we find him in his diary, at his entrance on his ministry, determining to preserve a sacred regard to truth in his words, and to justice in his conduct; to be *tender of characters*; meek under injuries; *condescending in cases of difference*; *courteous and peaceable to all men*; to attend on his ministry even though he might incur worldly loss; in things indifferent, to make not his own will and humour, but the common peace and edification the rule of his conduct; in all his religious inquiries to make the sacred oracles his guide, and never to receive for doctrine the commandments of men; to speak that only, which might be profitable, and to keep back nothing, that was so; to choose out acceptable, but upright words; and to cultivate in his heart, and to exemplify in his life the religion he had undertaken to preach;—we read in fact a catalogue of the very virtues, which made his character as a minister so interesting and venerable.

The following passage shows us an important rule, which he had prescribed to himself in preaching, and affords at the same time an instance of the wisdom and felicity, with which he could detect and silence the impertinence of a censorious spirit, vehemently intent against trifles.

‘My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the gospel in a manner best adapted to this end. Keeping this in view, I have avoided unprofitable controversy. I have been careful not to awaken disputes, which were quietly asleep, not to waste my own and my hearer’s time by reproving imaginary faults, or indifferent customs. Among these I have reckoned the fashion of dress. I was once requested to preach against prevailing fashions. A remote inhabitant of the parish, apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evil. I observed to him, that as my people were generally farmers in middling circumstances, I did not think they took a lead in fashions;—if they followed them, it was

at an humble distance, and rather to avoid singularity, than to encourage extravagance ;—that as long as people were in the habit of wearing clothes, they must have some fashion or other, and a fashion, that answered the ends of dress, and exceeded not the ability of the wearer. I considered as innocent, and not deserving reproof. To this he agreed ; but said, what grieved him was to see people *set their hearts* so much on fashions. I conceded, that as modes of dress were trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider, that to set our hearts *against* such trifles was the same sin as to set our hearts *upon* them ; and as his fashion was different from those of his neighbours, just in proportion as he set his heart *against* *their's* he set his heart *upon* *his own*. He was therefore doubly guilty of the very sin he imputed to others ; and I desired him to correct his own fault, which he could not but know, and to hope, that his neighbours were less faulty than himself, and less faulty than he had uncharitably supposed them to be. I could not but reflect, how easily men deceive themselves, beholding the mote in their brother's eye, and considering not the beam in their own.' —pp. 19, 20.

We remark the same good sense and discrimination on the subject of revivals in religion, and with respect to the profusive multiplication of religious services, by which such events in a community are usually produced, or with which they are accompanied. On this and on some kindred topics there is, we are persuaded, much misapprehension ; and it is desirable, that more just and rational views with respect to them should be entertained. We are exceedingly distrustful of any permanent good resulting from the raptures and extravagancies of the new convert. In some instances, there may be excited a deep and solemn impression of the solemnities of religion, the guilt and consequences of sin, and of the powers of the world to come : but the danger is, and the fact, we are persuaded, too often is, that these strong emotions are followed by extreme indifference. A man becomes satisfied with having been the subject of powerful excitement, and recurs with confidence to the day or hour of his conversion, as in itself a sufficient seal of his spiritual state and hope ; without remembering, that religion demands perpetual watchfulness ; that vanity, pride, selfishness, and every form of earthly passion may find their way again into the heart, that had but lately been melted, or transported with the ardors of fresh resolution. The history of churches, in which large and sudden accessions have been made at a period of what is termed *awakening*, affords melancholy examples of the danger of estimating character by any degrees of fervency or zeal, that may at such seasons be expressed.

‘I have endeavoured, says Dr. Lathrop, to guard my people against an error too common, where religious conferences are much attended; I mean, substituting these in the place of divine institutions, and making them a kind of thermometer, by which to prove the degree of heat and cold in religious zeal. When we hear of a revival of religion in any place, the unusual frequency and the general attendance of lectures and conferences by day and by night are adduced as decisive evidences of it. When these meetings become less frequent or less full, it is said, “religion appears to be on the decline.” We ought always to place religion, where the scripture has placed it, in holiness of heart and life, and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things, which are but the means of it. A serious man from a neighbouring parish being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed great satisfaction in the intelligence, but asked him wherein the happy revival discovered itself; whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things; but said, “people were much engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained, and they had conferences very frequently—almost every evening.” I observed to him that an attendance on the word preached was highly important, and a hopeful indication; but asked him, how it was on the Lord’s day; whether they attended on the instituted worship of that day better than they used to do; (for I knew they had been shamefully negligent of that duty) “Why—no”—said he—“we don’t go to meeting on the Sabbath.”—“What, I inquired, do you neglect God’s institutions to observe your own. The prophet marks this as a token of DECAY in religion.”

Occasional meetings and private conferences may be very useful, if properly conducted; but they are matters of christian discretion, not of divine institution. I know of no apostolic precept or example, which elevates these to a place among the institutions of God.’  
—p. 21—3.

But the view, in which the character of Dr. Lathrop is to us most interesting, and in which he has bequeathed a most valuable example, is to be found in his candour and catholicism. Whatever may have been his own opinions—and they probably retained through life the direction they received from early education—he never arrogated to himself the exclusive praise of right thinking, and regarded with indulgence and respect the views of others. He was a decided enemy to every form of bigotry and fanaticism; and deemed it as absurd and fruitless as it is audacious to sit in judgment upon another man’s conscience. He freely ad-

mitted to his friendship and confidence men whose speculations differed widely from his own; and did not hesitate to express his disapprobation of that narrow and exclusive spirit, which has been too prevalent in our country, and which he regarded as fatal to the best interests of the church. On the subject of ministerial intercourse his principles and practice were grounded on the most enlarged charity: A very satisfactory evidence of this he has furnished in a Protest, which he wrote several years since, to the recommendation of the General Association in Connecticut; and which may be adduced, both as an instance of his own sound judgment, and as supplying the only true principle for an important branch of ministerial conduct. We shall take some opportunity of preserving it in the pages of the Christian Disciple.

Dr. Lathrop was no less distinguished by his virtues as a Pastor, than by his attainments as a theologian. He exhibited through his long ministry a most affectionate and faithful devotion to his people, entering with prudence and tenderness into their interests, and willing to make personal sacrifices for their union and prosperity. He declined an honourable appointment in a literary institution rather than quit his charge at a period, when he thought a vacancy might endanger their harmony; and some instances might be adduced of the generosity and disinterestedness, with which he could resign his undoubted claims in the benevolent desire of preserving peace. No christian society should indeed wish or accept such sacrifices. It is theirs undoubtedly to render them unnecessary. But the spirit, that would make them, is worthy of distinguished praise.—At the time Dr. Lathrop was deliberating upon the acceptance of the Professorship of Divinity in Yale College, he was advised by some of his friends to improve the advantage then in his hands of obtaining an augmentation of his salary. ‘But I feared,’ said he, ‘that to have stated such a condition of continuance with my people, when, even without it, duty seemed to require my continuance with them, would be too near an approach to duplicity. Besides, I have always valued those favours highest, which proceed from liberal, or at least from grateful sentiments.’

Dr. Lathrop’s memoir of himself closes with the sixtieth year of his ministry; from which period to his death, an interval of somewhat more than four years, an interesting account is given by a friend of his last public services, and of the composure, piety, and faith, with which he expected and met his dissolution. A faithful and eloquent delineation of his character is given in an extract from the discourse delivered by his colleague and successor on the day of his interment.

We have barely offered a few notices that might serve to invite the attention of our readers to the character and life of this distinguished and venerated man. It was not our design to enter into any remarks upon the sermons composing the volume before us. They are distinguished, as are his numerous other discourses, by their practical tendency. They abound in just and interesting reflections, and are particularly remarkable as illustrations of scripture. The texts are never employed as mere mottos, but prescribe at once the subject and the divisions of discourse. We may not enter into all the views, which they present; but it is impossible not to admire the rational piety, the exalted virtue, and the enlarged charity, which they inculcate.

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## INTELLIGENCE.

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*Evangelical Missionary Society.*—The annual meeting was held on the 2d day of October. The Society met at Concert Hall for the transaction of business, at 3 o'clock, and at 4 attended a religious service in Brattle-Street Church, where an appropriate discourse was delivered by the Rev. James Kendall, of Plymouth, and a collection made for the funds of the Society. The following are extracts from the Report of the trustees.

Satisfied by experience, that the plan originally adopted, of assisting people in new settlements, and small societies in other places which had been diminished by sectarians, was attended with the most beneficial effects, the Select Committee have pursued this course in the employment of Missionaries the past year. They are confirmed in the belief, that the most judicious expenditure of the funds of the Society, and the most good done for those who receive our aid, are by persevering in this system. There is less display, and less to attract the attention of the superficial, in this mode of procedure. But so long as it promises and produces the greatest real benefits, it ought not to be abandoned for any other, however specious or popular.

It is, also, agreeable to our plan and our professions, to provide for the instruction of youth, in new settlements, in the rudiments of human as well as Christian knowledge. And in some instances, this has been practised. But we beg to suggest,

whether more might not be attempted with good hope of success, in this important preliminary to evangelizing our fellow-men. They must be enlightened to a certain extent, before we can reasonably expect to have them understand and value the gospel. A profession of faith, without a knowledge of the great leading doctrines of Christianity, is evidently useless, and often dangerous. It is believed greater good may be done in this way, than has heretofore been effected. Our funds are gradually increasing, and it will probably be in our power to assist teachers of youth, as well as Missionaries, more effectually than we could do in the early period of the Society.

It is due to the Society and to the public, here to state, though it has been observed on a former occasion, that it is not our plan to impose a missionary on any people, or to obtrude our labours into places where our assistance has not been solicited. But where our aid and advice have been requested, and there was a prospect of usefulness, there we have been desirous to employ teachers, and to assist in their support; on condition, however, that those who receive the benefits of these services should contribute, according to their ability, for the maintenance of the gospel.

Rev. Silas Warren, who has been the minister in Jackson, (Maine,) for about ten years, and who was induced to fix there by encouragement given by the Trustees of our Society, has been paid \$200. This is agreeable to a former vote of the Society, which is still obligatory upon the Trustees. We have satisfactory evidence, that Mr. Warren is active and zealous in discharging the important duties of his station; and that his services are well received. His lot has fallen among a people of different religious sentiments, for many years unaccustomed to regular religious instruction, and some of whom are now disposed to avail themselves of the laxity in their laws as to the support of clergymen. So long as he is not discouraged, he ought to have our support. And perhaps his usefulness would be increased by employing him at a small additional expense, occasionally to assist in the instruction of youth.

Rev. Freeman Parker of Dresden, had a mission for two months, the last winter, at that place and vicinity, as his own judgment might direct. In the course of the winter and spring, he preached several days at Camden, by request of a respectable portion of the people of that town. He has since been employed for three months, at Union, in consequence of repeated requests from the people of the place, and by the advice of worthy clergymen in the neighbourhood.

Both these Missionaries state, that the tracts forwarded were a welcome present, and express a belief, that they will be useful

especially to the young. The distribution of judicious tracts, is certainly a means of preserving religion in the community, particularly in new settlements where books are scarce, and the people have seldom an opportunity of attending to the instructions of an able and learned minister. There are now in the hands of the Secretary, a considerable number of tracts of different kinds. And the Executive Committee have been careful to furnish those who, it was believed, would make a faithful distribution of them.

Mr. Joshua Barrett of Concord, was sent on a mission to East-Andover, early in the spring, for three months. The inhabitants of this place are very anxious for the stated instructions and ordinances of the gospel; and they are liberally disposed as to making support for a settled minister. They particularly desired that Mr. Barrett might be induced to visit them: and gave assurances, that they would contribute to his support for the remainder of the season. We have had no particular account of the effect of Mr. Barrett's present mission. But from the knowledge we have formerly had of this people, it is believed his labours will be appreciated; and that the encouragement we have afforded them, will subserve the cause of evangelical truth and religious order in that part of the country.

Mr. Reed, who has been employed in Barrington, N. H. for some time the summer past, has received a part of his compensation from our funds. The aid of the Society, was solicited by the people of that place—and by our assistance, religious worship and instruction have been enjoyed there.

Rev. Seth Stetson has been several months in the South parish of Carver, in the county of Plymouth; part of his support having been granted by our Society.

On application from Shirley, we have promised to contribute to the support of a minister in that place. The committee of the town were to employ some suitable person, at their option.

The Committee of the Society in Brooklyn, Connecticut, have continued their applications for a preacher, and for aid towards his support. Several clergymen have visited them, for short periods. And a part of the compensation for their services has been derived from our funds.

The Rev. Dan. Huntington began preaching at Leverett in April, and continued to minister to that people upwards of three months: our Society contributing one half of his support.

The following is the list of the donations for the last six months—

## MONIES RECEIVED BY THE TREASURER OF THE E. M. S. IN MASS.

From Mrs. Rebecca Clap of Dorchester, to be added to the accumulating fund,	\$50
The Rev. Mr. Bailey of Pelham, collected by some ladies in his Society,	8 36
From the Rev. Dr. Channing, enclosed to him by an unknown benefactor,	2000
Rev. Mr. Willard of Deerfield, collected of subscribers and members in his society,	16
From subscribers and members in the Rev. Mr. Palfrey's parish, being a balance of the sum collected of them by Dea. Grant,	16
Dividend upon Miss Russel's legacy of shares in the Boston Mar. In. Co.	32
From the Rev. Dr. Channing,	5
From a lady, by the Rev. Dr. Channing,	10
From Dea. Humphries, collected in the Rev. Dr. Harris' Society,	68 60
Rev. Mr. Ripley of Waltham, from a lady,	5
Collection at semi annual meeting, Rev. Mr. Walker's Church in Charlestown,	129
By the Rev. Dr. Foster of Brighton,—from the late Mr. Hardy,	11
And from a lady,	1 50
From the Rev. Mr. Lowell, collected at a meeting of his Society,	86 12
From Dea West, collected by subscription and of members in the Rev. Mr. Peirpont's Society,	144
A Friend, by the Rev. Mr. Shaw of Eastham,	1
A Lady, by Rev. Mr. Ware,	5
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	\$2588 58

*Theological School in Cambridge.*—At the Annual Visitation on the 15th of August, dissertations were read on the following subjects, by the Gentlemen whose names are affixed. The names stand in the order of the Junior, middle, and Senior classes—

1. On the early corruptions of Christianity considered as an objection to its divine origin. *Calvin Lincoln.*
2. On the imperfect influence of Christianity. *Benjamin Kent.*
3. On the value of the evidence of miracles in proof of a revelation from God. *Henry Hearsey.*
4. Isaiah ix. 6—"For unto us a child is born," &c. *Ezra-Stiles Gannett.*

5. On the neglect with which Christianity was treated by pagan writers in the early ages. *Wm. Henry Furness.*
6. On the Genuineness of the book of Jude. *Wm. Farmer.*
7. What is the character of the Camp Meetings, so called, of the Methodists; and how are the remarkable effects witnessed at such Meetings to be accounted for. *Charles Robinson.*
8. On Regeneration. *John Porter.*
9. The book of Revelation—its character, and design, and canonical repute. *George R. Noyes.*
10. Duration of our Saviour's ministry. *I. D. Green.*
- \*11. The importance of Psalmody, with a criticism on the popular collections of sacred poetry for public worship. *Jonathan Farr.*
12. How are those passages in the New Testament to be understood, where quotations are cited from the Old Testament, in a sense apparently different from their original import, with the phrase *ἰνα πληρωθῇ* *Samuel Barrett.*
13. The respective provinces of reason and revelation, and their relation to each other in matters of religious faith. *John Flagg.*
14. On Redemption. *Thomas Russell Sullivan.*
15. On the defects of self love as a principle of action. *Lot Wiswall.*
- \*16. The principal springs of the Reformation of Luther. *John Fessenden.*
17. The History of American Foreign Missions. *J. D. Farnsworth.*
18. The eloquence and learning of St. Paul. *Jesse Chickering.*

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*Theological Seminary at Andover.*—The annual examination took place on the 26th September. The members of the Junior class were examined in Hebrew and Greek, and read seven dissertations. Thirty dissertations were read by the middle class, and twenty-nine by the Senior.

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*American Bible Society.*—The Fifth Annual meeting was held at New-York, May 10, 1821. The following statements are taken from the Report, and we intend to make further extracts in future numbers.

There have been printed at the Depository of the American Bible Society during the fifth year,	
Bibles, . . . . .	29,000
New Testaments, . . . . .	30,000
And received from the British and Foreign Bible Society,	
for distribution in Louisiana, French Testaments,	800
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	59,800

\* Not read on account of ill health.

Which added to the number mentioned in the last Report . . . . . 171,752

Make a total of TWO HUNDRED AND THIRTY-ONE THOUSAND, FIVE HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the Stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the five years of its existence.

An edition of two thousand French Bibles, from the Stereotype plates, has been published.

The Managers have also procured, during the year, two sets of stereotype plates of the New Testament, in the brevier type, and the 18mo. size, from which 15,000 copies have been printed. They are enabled to furnish these New Testaments at the very low prices of twenty two and twenty-five cents; and the edition is excellently calculated to supply the great and increasing demand for the Scriptures for the use of Sunday Schools.

There have been issued from the Depository, from the 30th of April, 1820, to the 1st of May, 1821,

Bibles, . . . . .	26,772
Testaments, . . . . .	16,424
Gospel of John, in Mohawk, . . . . .	40
Epistles of John, in Delaware, . . . . .	10
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	43,240

In the four preceding years there were issued,

Bibles and Testaments . . . . .	96,314
Epistles of John, in Delaware, . . . . .	726
Gospel of John, in Mohawk, . . . . .	62
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	97,102

Making a total of ONE HUNDRED AND FORTY THOUSAND, THREE HUNDRED AND FORTY-EIGHT Bibles and Testaments and parts of the New Testament, issued by the American Bible Society since its establishment.

It is proper to remark that this is by no means to be regarded as the *whole* amount of the distribution and sale of the American Bible Society, and its several *Auxiliaries*. That amount cannot be precisely stated; yet the following fact (from a number) is mentioned, to show that it must be considerably more than the above total. One Auxiliary Society distributed in the year ending in July last, 1864 Bibles, and 432 Testaments, and then had on hand 130 Bibles, and 300 Testaments; yet this Society has never procured either Bibles or Testaments from the Depository. The Managers believe that it is for the interest of Auxiliary Societies to purchase the copies of the Scriptures published by the American Bible Society, since copies cannot

be obtained, from other sources, of equal quality and at as low prices.

Of the Bibles issued from the Depository during the fifth year, there were, German, 157 ; French, 532 ; Dutch, 22 ; Gælic, 10 ; Welsh, 1.

Of the Testaments, 1308 were Spanish.

FIFTEEN THOUSAND TWO HUNDRED AND FORTY-TWO Bibles and Testaments, and parts of the latter, value \$9447 84. were issued gratuitously during the Fifth Year of the Society, to sixty-nine Auxiliary Bible Societies in various parts of the United States, to one Vessel of War, to two Public Bodies, to eight Naval Stations of the United States, and to eight individuals, for distribution.

There have been received into the Treasury, from the 1st of May, 1820, to the 30th of April, 1821, both inclusive, the following sums from the following specified sources, viz.

Donations from Auxiliary Societies,	\$6,528 88
Donations from Bible Societies not Auxiliary,	227 15
Remittances for Bibles from Auxiliary Societies,	15,050 20
Remittances for Bibles from Societies not Auxiliary,	829 00
Donations from Benevolent Societies,	228 00
Legacies,	2,799 75
Contributions to constitute Ministers Directors for Life,	120 00
Contributions to constitute other individuals Directors for Life,	150 00
Contributions to constitute Ministers Members for Life,	2,100 00
Life subscriptions from other individuals,	830 00
Annual contributions,	494 00
Donations from individuals,	238 60
A Benevolent Society, for Bibles,	16 00
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	\$29,613 80

Thirty-two Auxiliary Societies have been added the last year ; making the whole number two hundred and thirty-nine.

*Ordination at Wareham.*—We have been compelled to omit a notice of the strange proceedings in Council on this occasion, and can only refer our readers to the *Christian Register* of October 12th and 19th, for particulars which are worth knowing, and which we hope every one will inquire into and judge of for himself.

*Clergyman's Almanack* —We beg to call attention to this annual Calendar, and to advise our readers to select it for their own use, and to help its circulation,—not only because of its own intrinsic merit, but because singular and unheard of pains have been taken to injure the sale of it, and oppress the industrious compiler. *As ye would that other men should do unto you, do ye even so unto them.*

## NEW PUBLICATIONS.

[A part of this list was prepared for the last Number, but omitted for want of room]

A Family Prayer Book ; containing forms of morning and evening prayers for a fortnight : with those for religious societies and individuals. Cambridge. 12 mo. pp. 75.

This little volume has been prepared by the Rev. Mr. Brooks of Hingham, principally for the use of the families in his own parish. The want of a good book of this sort has been long and seriously felt ; and we have no doubt that many families will find the want well supplied by the use of the present collection, which we do not hesitate to recommend to their adoption.

Two Discourses containing the History of the Old North and New Brick Churches, united as the Second Church in Boston ; delivered May 20, on the completion of a century from the dedication of the present meeting-house in Middle-Street. By Henry Ware. Boston. pp. 64.

A Plea for the Theological Seminary at Princeton, N. J. By Philip Lindsly. Trenton. 1821.

This is a most singular production,—printed on account of the evil reports which had been circulated after its delivery and but little calculated we should think, to silence them. It is written in a strong, off-hand style, bearing all the marks of an extemporaneous performance, which the writer wishes to have it considered, and hasty in spirit as well as in execution. A certain sort of strong and coarse eloquence runs through it, and it is in no sense a feeble performance. But what most strikes the reader, as it doubtless did the hearer, is the boldness, and directness, and abundance with which he charges bad motives upon those who are indifferent to the seminary, and especially upon those of the ministers who have not lent it their aid ; not forgetting the common-place topic of copious declamatory abuse of Unitarianism. If we had room, we might make some very entertaining extracts, that would remind our readers, perhaps, of Howe's famous Century Sermon.

The duty of observing the Sabbath, explained and enforced in a Sermon addressed more particularly to the Young. By Philip Lindsly. Trenton. 1821.

This is a much more unexceptionable and finished discourse than the preceding : equally bold and independent, but more civil and courteous. We should dissent from many of the writer's positions ; but it is undoubtedly eloquent and able. The author, we believe, is a Professor at Princeton.

The Seventh Annual Report of the Board of Managers of the General Convention of the Baptist Denomination in the U. S. for Foreign Missions. Philadelphia. 1821. pp. 48.

A Reply to the Review of Dr. Wyatt's Sermon and Mr. Sparks' Letters on the Protestant Episcopal Church, in the Christian Disciple; in which it is attempted to vindicate the Church from the charges of that review. By a Protestant Episcopalian. Boston. R. P. & C. Williams. pp. 168.

A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D. delivered in the Tabernacle Church, Salem Mass. July 12, 1821. By Leonard Woods, D. D. Abbot Prof. Andover.

God's ways not our Ways. A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D. Senior Pastor of the Tabernacle Church in Salem. Mass. By Elias Cornelius, A. M. Surviving Pastor.

A Farewell Discourse, preached to the First Congregational Society in Eastport, on Sunday May 27, 1821. By Andrew Bigelow. Boston. pp. 32.

A Sermon occasioned by the completion of the New College Edifice, for the use of the Theological Seminary at Andover, delivered Sept. 13. 1821. By Moses Stuart, Prof. Andover. pp. 46.

The Sermon is occupied with "a survey of the PAST, *then* of the PRESENT, and *lastly* of the FUTURE CIRCUMSTANCES of this Institution;" and in defending the motives and designs of the Founders, contains an attempt to vindicate the arrangement by which the professors are bound to renew their subscription to the creed every five years. It is an able and spirited performance, and upon the whole, we read it with great pleasure.

Unitarianism philosophically and theologically examined; in a series of periodical numbers; comprizing a COMPLETE REFUTATION of the leading principles of the Unitarian System. By the Rev. Anthony Kohlmann, Superior of the Catholic Seminary at Washington City. Washington. No. 1. pp. 46. No. 2. pp. 42.

Here is one more battery opened against that terrible arch heretic Sparks of Baltimore. We have hardly seen more than the title-page, but have observed, that one of the first accusations is, that Unitarianism is "no new system," "no invention or novelty," or "*master-piece of the astonishing improvement of the human intellect*;" but existed "even in the Apostolic age." This is very true. We should hardly think our faith worth contending for, if it were newer than the Apostolic age.

Catholic Worship and Piety, explained and recommended: in sundry letters to a very near friend, and others. By Daniel Barber, A. M. and not long since a minister of the Protestant Episcopal Church in Claremont, N. H. Washington City. pp. 40.

A defence of the Writer for his apostacy from the Protestant faith, designed "to correct and soften those hard and bitter feelings entertained against the Catholic Religion and Worship."

A Reply to Dr. Ware's Letters to Trinitarians and Calvinists. By Leonard Woods, D. D. Abbot Prof. of Ch. Th. in Th. Sem. Andover. Andover. pp. 228.

A Sermon, preached September, 12, 1821, at the ordination of the Rev. Richard M. Hodges, to the pastoral office in the South parish in Bridgewater. By Charles Lowell, minister of the West Church in Boston. pp. 24.

### ORDINATIONS.

At Wareham, August 29. Mr. Dan. Hémmenway. Introductory prayer, by the Rev. Mr. Green of Reading; Sermon, Rev. Mr. Edwards of Andover; Ordaining prayer, Rev. Mr. Pratt of Barnstable; Charge, Rev. Mr. Lincoln of Falmouth; Righthand of Fellowship, Rev. Mr. Hunn of Sandwich; Address to the people, Rev. Mr. Cobb of Rochester; Concluding prayer, Rev. Mr. Rockwood of Lynn.

At Bridgewater, South parish, Sept. 12, Mr. Richard M. Hodges. Introductory prayer, Rev. Mr. Sanger of Dover; Sermon, Rev. Mr. Lowell of Boston, from Acts xx. 20, *I kept back nothing that was profitable unto you; but have showed you and have taught you publicly, and from house to house.* Ordaining prayer, Rev. Dr. Harris; Charge, Rev. Dr. Prince; Righthand of Fellowship, Rev. Mr. Briggs of Lexington; Concluding prayer, Rev. Mr. Palfrey of Boston.

Bridgewater, East Parish, Sept. 19, Mr. Benjamin Fessenden. Introductory prayer, Rev. Mr. Allen of Pembroke; Sermon, Rev. Mr. Ware of Boston, from Rom. xii. 11, *Not slothful in business, fervent in spirit, serving the Lord;* Ordaining prayer, Rev. Mr. Clark of Norton; Charge, Rev. Dr. Ware of Harvard University; Righthand of Fellowship, Rev. Mr. Kendall of Plymouth; Concluding prayer, Rev. Mr. Barstow of Hanson.

Same day, at Salem, East parish, Rev. James Flint was installed. Introductory prayer, Rev. Mr. Flint of Cohasset; Sermon, Rev. Mr. Colman; Consecrating prayer, Rev. Dr. Harris; Charge, Rev. Dr. Prince; Righthand of Fellowship, Rev. Mr. Brazer; Concluding prayer, Rev. Mr. Bartlett.

At Shrewsbury, Sept. 20, Rev. Edwards Whipple, late minister at Charlton, installed as colleague pastor with the Rev. Dr. Sumner. Introductory prayer, Rev. E. Rockwood of Westborough; Sermon, Rev. J. Fiske of New Braintree, from Phil. i. 17, *Knowing that I am set for the defence of the Gospel;* Installing prayer, Rev. Dr. Sumner; Charge, Rev. Mr. Snell of N. Brookfield; Righthand of Fellowship, Rev. Mr. Nelson of Leicester; Concluding prayer, Rev. Mr. Stone of Brookfield.

### TO CORRESPONDENTS.

LAICUS was received after our pages were full.

The "Strictures" seemed to us not to have sufficient weight and importance.

We give our particular thanks to the correspondent who communicated an article for the Review.

We have taken a liberty in regard to one of the communications, which we doubt not will be easily excused.

Correspondents would confer a favour by sending their pieces at least four weeks before the time of publication.

THE

# CHRISTIAN DISCIPLE.

NEW SERIES—No. 18.

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*For November and December, 1821.*

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## ON PRAYER.

THE great purpose of prayer is the attainment of spiritual blessings, by which is here meant right dispositions and affections, and strength to perform our duty. These blessings, as has been often observed, result from it as a natural consequence. A man cannot pray sincerely and earnestly to be enabled to resist temptation, without having his power to resist it increased by the contemplations on which the act itself has led him to dwell, and by the feelings which it has called up and strengthened. The habitual performance of the duty of prayer produces that habitual sense of the presence and inspection of God, and of our entire dependance upon him, which is the foundation of a virtuous and holy life. ‘Praying will make us leave off sinning;’ and it is apparent in what manner it produces this effect, conformably to the common principles of our nature. This being the case, there can be no doubt of the efficacy and great value of prayer; and in these views of its nature, a person, if he can advance no further, may, I think, rest satisfied.

But in reference to these views, it may be said, that prayer is the direct petition for some favour; and that it is incongruous to address such petition to a Being, who, we do not expect, will be prompted to any new mode of action in consequence of our prayers, and when the whole result, for which we look, is a change which is to take place within ourselves. I answer, that this notion, or this feeling, arises partly from a false analogy. In addressing entreaties or petitions to a human being, we may indeed expect to give him new conceptions or feelings, and thus to change his purpose or produce a new one. This is a conse-

quence arising from the imperfection of the being addressed. But it does not follow that prayer may not be useful, when addressed to a Being not imperfect, and when no such consequence is expected. On the contrary, we may see clearly that it is useful, and in what manner it is so. Nor is there any incongruity in asking for blessings which flow by natural consequence, as it is called, from the act of petition itself, when properly performed. These blessings are from God. The changes which take place within ourselves, take place in conformity to his will, and to the laws which he has appointed. That the blessings which we ask and receive, follow, by natural consequence, the act of prayer itself, that they are essentially connected with it by God, or, in other words, that they are dispensed by him according to regular and established laws, does not render them the less blessings from him, for which we may reasonably address our petitions to him. That we are *certain* to obtain *if we ask*, is surely no reason for not asking. We do not expect to effect any change in him or in his modes of action; but we do expect to receive through prayer blessings from God, which we should not receive without it, and this, in conformity to his unchangeable character, and to his uniform and permanent modes of action; in conformity to those powers and laws of our nature, which he has ordained, and which depend upon his will and his energy for their continuance.

But, in addition to what has been said, there seem to be good reasons for believing in the direct and immediate operation of God upon the mind in answer to prayer; for the purpose of strengthening and advancing us in virtue and holiness. Such an opinion is, I think, strongly countenanced by the language of our Saviour on different occasions, and by arguments which may be drawn from his own prayers. We have, I believe, clear examples of such direct influences from God in the case of the first converts to Christianity. It is a fact which, if it really exist, is adapted to establish a much more intimate sense of connexion with and dependance upon God; and for which therefore, there is a sufficient final cause to lead us to expect that it may exist. If we believe that God will hereafter advance the good in virtue and holiness, much more than they could advance themselves by the unassisted exercise of their natural powers, there seems to be no reason for believing that a similar constitution of things may not exist in the present world. It answers better to our notions of the paternal character of God to suppose, that when we pray to him, as we are taught to do, for strength to resist temptation, he will directly grant us help, than to suppose that he will not. Undoubtedly, however, these direct influences from God, if

given at all in answer to prayer, are not dispensed capriciously, but in conformity to general laws ; I do not mean, of course, the general laws of the human mind before spoken of, but those general laws of action, which the infinite wisdom and goodness and equity of God impose upon himself.

But what, it may be asked, is the efficacy of prayer in procuring the common blessings of life ? Undoubtedly prayer will procure us nothing from God but *real blessings* ; and what are commonly considered the goods of life may be far from possessing this character. He who asks only for these, might be ‘cursed with every granted prayer.’ Viewed in relation to the whole of our existence, health and riches may be evils, and sickness and poverty may be blessings. “Happy are they that mourn ;” said our Saviour ; and there may be many beside his first disciples, of whom the same declaration has been or may be equally true. But the goods of life may be favourable, or at least may not be unfavourable, to our future happiness ; and when this is the case, and when they are asked for under this condition, I do not know that they are not proper subjects of prayer, and that prayer is not a proper means of obtaining them. The opinion that this is the case, is supported, I think, by the language and example of our Saviour. It is reasonable to suppose that God will bestow blessings of any sort upon those who recognise their dependance on him, and look to him for these blessings, rather than upon those who do not. The fact supposed, granting its existence, is adapted to produce a more habitual and stronger sense of gratitude and dependance toward God ; and this, as in the case last mentioned, is a reason for believing that it does exist.

‘But such a belief implies a particular providence in the strictest sense of the words.’ I do not think this any objection to it. ‘But a particular providence is inconsistent with the fact that the world is governed by general laws.’ I answer that perhaps it is not ; and that it certainly is not inconsistent with the belief that the material universe obeys general laws. We may, in that case, suppose a direct influence of God upon the mind, in suggesting thoughts and purposes, which will so guide the conduct of any individual in reference to those general laws, that they shall operate for his benefit, or without injury to him, when they might otherwise have occasioned him evil. ‘*When the loose mountain totters from on high,*’ though ‘*gravitation may not cease,*’ yet thoughts and purposes suggested to the mind of him who is in danger, may delay or hasten his passage by it, and thus preserve his life.

But the supposition that the material world is uniformly governed by general laws, seems to me to have been adopted

wholly without proof. As far as it is cognizable by our senses, perhaps it is. I say *perhaps* it is, for some of the most distinguished naturalists of the present day are disposed to favour the doctrine of the equivocal or spontaneous production of plants and animals, which would, as it seems to me, be a glaring exception. And here, I may observe incidentally, this doctrine, if true, does not, in my opinion, affect the argument from the light of nature for the existence of God. For myself, I should say that cases of such production if any exist are cases of original creation. But I am not at all disposed to insist upon this supposed fact ; and am very ready to concede, that *as far as our senses take cognizance of the proximate causes of natural phenomena*, the natural world (with the exception of the case of miracles) is governed by general laws. But what reason is there for supposing that these laws extend beyond the sphere which I have defined ?—a sphere, it may be remarked, which is a very narrow one. I shall be told, *analogy*. But I answer, that there is a wide difference between those phenomena, the proximate causes of which lie within the limits assigned, that is, come within the cognizance of the senses, and those, whose causes lie beyond these limits. With regard to the former, it is necessary for the well-being of man, in order to afford him rational ground for calculation, that they should be subject to general laws. With regard to the latter, this reason entirely fails. If it be for the good of his creatures, that God, in regard to phenomena, the causes of which are not perceived by man, should act by different laws from those which we witness ; or if the expression be preferred, should suspend or control the ordinary laws of the material world, no reason can be perceived, it seems to me, to prevent him from so doing. But the case supposed is one, which, it is in the highest degree probable, may be of frequent occurrence. So far as the observance of general laws is necessary as a foundation for human calculations, so far they are observed. But when the causes of phenomena, partly or wholly, elude the notice of man, I see no ground for believing that these laws have such intrinsic sanctity, that they are still rigorously observed in secret, whatever may be the result. There seems to be therefore nothing irrational in the belief, that the lightning does not always fall, where the laws of electricity might direct it ; and that the bullet does not always strike where it would, if only human muscles, and the laws of motion governed its course ;—that health does not breathe, nor the pestilence lay waste, nor the storm ravage, nor the sunshine gladden, only as inevitable consequences of unalterable laws, holding on their steady course, blind to the good or evil that may follow their operation.

This philosophy then leads to the conclusion, that there may be innumerable instances of departure from the general laws of physical nature, in the government of the world. The supposition, however, is not necessary to a belief of a particular providence, which may, as before shown, operate only by impulses on the human mind. There is no reason, therefore, for doubting the efficacy of prayer in respect to the good things of this life, because it implies a particular providence. But the principal end of prayer is the attainment of spiritual blessings, and its principal value consists in its being a means of obtaining them.

The material world is often conceived of as a vast machine, constructed by the Deity with certain powers, and obeying certain laws by which he at the beginning directed its operations; but left by him, as it were, after its creation, to produce such effects as would follow from the natural operation of those powers and laws. But of matter we know nothing, except as a collection of certain powers, existing without us in a certain part of space. I *perceive* what is called a portion of matter; that is, my senses are affected by a power, which produces a perception of colour, another power, co-existent with the former, which produces the perception of a certain form, another, which gives the perception of resistance; and so on. This is the whole. I have evidence for nothing but the existence of such powers. I receive fully the testimony of my senses, as far as it goes; and they give testimony to nothing more, than the existence of certain powers without them, capable of affecting them in certain ways. To these powers, coexisting, as they do, together, I give the name of matter. But why should we not refer the powers themselves immediately to the Deity, rather than to some unknown being or substance, denoted by this name, *matter*, of which it is wholly impossible to form a conception; our conception being solely of the powers themselves, or, as they are commonly called, attributes. If we do thus refer them to the Deity, we shall regard matter and its phenomena, as nothing but a manifestation of his powers in various modes and acts. We shall regard ourselves as surrounded only by one vast display of the power of God; and may believe with strong reason on our side, that this power operates by general laws, so far as is necessary for the well-being of his human creatures, but that where their observation of the mutual relation and connexion of the acts of God terminates, and where, of consequence, this final cause terminates with it, these general laws terminate also. We cannot believe that God ever acts in such a manner, that the result of his action will be evil, and not good; and yet there is a probability which borders close upon certainty, that the result of the mere operation of general laws would in many cases be evil and not good, or

at least an overbalance of evil. But this remark is of equal force to show, that these general laws may be suspended in secret, behind that veil which hides all operations from human view, whether they are to be considered only as modes of action which God has prescribed to himself, or as the results of that constitution which he has given to matter, the continuance and uniform operation of which depend every moment upon his will and energy.

These speculations, however, may or may not be admitted, without essentially affecting our estimate of the efficacy or value of prayer. But there are some other notions respecting this subject, which may float in the mind, and assume the form of objections, and on which therefore it may be worth while to remark. It may be said, that 'God has predetermined what he will do for us and with us; his determinations are not to be changed by our prayers; and therefore our prayers are at best but useless,' I answer, that instead of '*our prayers*,' we may as well substitute the expression '*our exertions of any sort*.' Our reasoning will be just as forcible, if we say; 'God has predetermined what he will do for us and with us; his will and determination, cannot be resisted or changed; and therefore any exertions on our part, the performance of any duty, or the use of any means, is idle and fruitless.' He who ascribes no weight to the latter statement, cannot reasonably ascribe any to the former. He who does not refrain from the necessary means of providing himself with fire, clothing and food, on the ground that God has predetermined either that he shall be warmed and fed, or that he shall not, cannot reasonably refrain from prayer, on the ground that God has predetermined either to grant or to withhold certain other blessings. God has predetermined what he will do for us upon a foreknowledge of what we shall do for ourselves. Our actions are the occasion of his giving or withholding his blessings; as foreseen by him, therefore, they are the occasion of his predetermining to give or withhold them. The difficulties which attend the doctrine of the foreknowledge and predetermination of the Deity, whatever they are, or may be fancied to be, tend to show that prayer is useless, no more than they tend to show that all action or exertion on our part is useless.

But it may be further said, that 'God is infinitely wise and benevolent; that he knows what we need and what will be good for us, much better than we do ourselves; that his benevolence will lead him to confer upon us all real benefits, without any solicitation on our part, and therefore, that there is no use in our prayers, which can neither

inform his wisdom, nor render him more benevolent.' Here again, the obvious answer is, that prayer cannot be distinguished from any other mode of action on our part. The reasoning may be extended equally to all. "God knows far better than we do what is good for us, and is disposed to confer every real good upon us; and therefore it is idle for us to plan or act, or use any means whatever of obtaining what we think good.' If there is no force in this statement, there is none in the preceding. Prayer is the appointed means of obtaining certain blessings. It is, as we have before seen, a means, *naturally* (as we speak) connected with the obtaining of these blessings. It is, as we believe with good reason, connected with their attainment, by a different appointment of God from that which shows itself in the natural results of prayer. In this case, as in every other, according to the unbroken analogy of God's government, the blessings which he has enabled us to procure for ourselves by the use of certain means, he will not confer upon us without we use those means. But further; the highest blessings which proceed *immediately* from God, are conferred upon men according to their characters, upon the good, and not upon the bad, upon those who have performed certain conditions, and not upon others. Now if prayer is a duty, which every Christian must believe, or if it is a powerful means of forming a virtuous and holy character, then it would be idle to suppose, that if we neglect this duty, God will confer upon us the same blessings as if we performed it; or that if we have not a virtuous and holy character, he will regard us with the same favour as if we had.

*Ask and ye shall receive* : This declaration is equally true as it respects us, as when it was addressed to the first disciples of our Saviour. The only question then remaining is merely this, whether the blessings which we may receive are worth the asking. But this is a question which no reasonable man can propose. If prayer is a means of obtaining the favour and blessing of God, he who neglects it cannot pretend to offer a reason for his neglect.

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#### ON DISCONTENT.

Few virtues are of more importance in ordinary life than contentment. It is equally necessary as a part of the christian character, and as an ingredient of happiness. No man can be either happy or good who is discontented. He has not right views of Providence, nor the subdued temper of Jesus Christ, nor that grateful and submissive spirit, which is formed by the genuine

influence of Religion. Of this we should be seriously aware, and study the suppression of so unmanly and injurious a disposition, and the attainment of the opposite cheerful and rational frame of contented acquiescence in all the allotments of heaven, a frame, which, it was observed by a great writer, is clearly to be acquired by discipline, rather than the gift of nature, as he illustrates in the instance of the apostle, who says, I have LEARNED in whatever state I am, therewith to be content.

The *unhappiness* of a discontented spirit is very obvious. If indulged, the clouds the brightest scene and poisons the most delightful enjoyments. It may almost be said to take from a man the power to be satisfied with any thing. He finds in every thing something to displease. His mind is out of tune, and every thing jars a discord. He watches for the least speck of cloudiness in his prospect, and frets at it without noticing the sunshine or being cheered by it. He is disturbed by all the deformity and irregularity he meets, but receives no pleasure from the beauty and order around him. He has perhaps only the ordinary difficulties of men to struggle with; but he imagines them tenfold greater, and in fact makes them so by his complaining and peevish temper. In a word, the discontented man is a wretch unaffected by the blessings of his condition, unrejoicing though in the midst of prosperity, who makes no account of the beneficence of Providence, but thinking only of what is withheld, is always remarking how much more might have been done for him. And this disposition is so deeply ingrained, that, give him even the greatest abundance and variety of prosperity, you would still leave him unsatisfied, and a prey to all the wretchedness of insatiable desire. He would still be craving more; and if he could even reach the limits of what is possible for man to attain, would then be uneasy as ever, because there was not more.

This may be the description of an extreme case; but the symptoms of the disease, though less violent, are the same, wherever they occur,—and they occur in many. In order to effect their cure, we must not only know the malady, but its causes.

One of principal causes, and perhaps that into which most others are to be resolved, is a mistaken notion of what constitutes happiness. We seek it where it is not to be found, and then murmur because we do not attain it. One man imagines, that if he were not obliged to labour, if he could live at his ease, with nothing to do but to live,—then he should be happy; but since his circumstances demand that he should toil for his daily bread, he makes himself wretched by perpetually dwelling on the hardship of his lot. Now the misery of this

man is altogether unreasonable and unfounded. It is absolutely a delusion of his own mind, a deception of his own imagination. For does not reason tell him, that a vacant mind and idle body are far from constituting the happiness of man, and that this necessity of toil is mercifully appointed to keep his powers engaged and preserved from listlessness? Let him seriously consider how he would arrange his life, and what would be his sources of enjoyment, if nothing were to be done. And when he discovers that the burden of indolence, the constant effort to pass away time, would soon become intolerably wearisome, let him quietly acquiesce in the appointed order of providence, not only cured of discontent, but grateful for the work that is given him to do.

Another has committed the mistake upon this subject, of imagining, that happiness consists in external things; and being scantily supplied with them himself, fancies that he is an object of observation to others. He is uneasy and ashamed lest the deficiency should be remarked. He thus makes himself discontented, not because he has not the necessities of life, not because his personal wants are unsupplied, but because he imagines that others think him poor. This is not an imaginary case; there are many that can bear cheerfully all the privations and meanness of poverty and every attendant ill, except that they cannot endure it should be known; if they could hide it, it would be no evil; but since it cannot be concealed, they are galled by the exposure, and do nothing but complain.—This originates in the sin of pride; they could be happy, if it were not for their appearance in the eyes of the world. Let such learn humility. Do they suppose, that the world has nothing to do but to remark on their condition, or are their real sources of happiness diminished, because others may think them insufficient? How can the opinions of others affect the reality of their comforts? Let them look at themselves, and study their own situation; and if providence have given them wherewith to be happy, in God's name let them cease to complain, because their fellow men mistake their condition.

Here is one more, not really in need, but discontented from lusting after possessions which he has not. He aspires to look as well, to live as splendidly, to fare as luxuriously, as his neighbour. He employs his imagination in painting to himself a thousand comforts and delights, enjoyed, as he supposes, by those around him, and then, comparing this picture with his own condition, makes himself wretched by the contrast.—Let such a man bridle his imagination and keep his thoughts at home. Instead of examining his neighbours reasons for happiness, let him consider his own. These are doubtless sufficient for him if he

would but fix his thoughts upon them. If he knew of no lot better than his own, his own would afford no ground of complaint; and neither will he see any cause for dissatisfaction, if he will confine his wishes to what he has, and not suffer them to rove amongst things he has not. It is thinking too much of what is out of our reach, and too little of what is within it, that occasions the greater part of our uneasiness. One great secret in the art of obtaining happiness, lies in suppressing all desires and inclinations which it is not possible for us to gratify. If we let our thoughts go free and ungoverned, if we indulge without restraint our desires and wishes, our fancies, inclinations and passions, then indeed we shall be always impatient of our present condition, and constantly longing for something better.

It is very clear from all this, that discontent is a *sinful* as well as unhappy temper. Indeed every action or disposition, which makes ourselves or others miserable, may be considered as so far sinful. But besides this, it implies the existence of other wrong dispositions. It implies that we forget the mercies of God and are ungrateful; that we have not a proper government over our thoughts and desires; that we are selfish, not regarding the feelings of others, nor concerned at adding to their uneasiness by giving vent to our own; that we despise the chastening of the Lord, for while he has appointed the little troubles of life to try us and make us better, we resist the discipline and make ourselves worse. That state of mind, in which the existence of this and much like this is implied, cannot be other than sinful.

And what makes the matter still worse, is, that a discontented temper is altogether unreasonable and useless. *Unreasonable*, because every man has, at every moment, something for which he should be thankful; and how absurd is discontent, at the very moment when there is cause for gratitude! And *useless*; for what relief does it bring? If our grievances are imaginary, it only increases them; if they are real, it proves that we feel them, but does nothing for their removal. Nay, what is more, the evil temper itself grows with indulgence, so that we shall fret at smaller and smaller causes, and at last may lose the power of deriving happiness from any thing. And it is not only ourselves that are the sufferers; our friends, the inmates of our own dwellings, whose burdens we ought to lighten, and whom God has willed that we make happy, are wearied, and tormented, and made wretched by our unreasonable peevishness and perpetual complainings. Better have any companion than a discontented one!

The sovereign remedy of this unhappy disposition may be found in a religious sense of the government and providence of God. Dissatisfaction and repining cannot habitually dwell in the mind that is deeply penetrated with the feeling of dependence, and that observes and acknowledges the merciful dealings of a heavenly Friend. If religion have its home in the bosom, it will expel from it that impatience of the present, and that anxiety and longing for worldly good, which are the great sources of human discontent. A discontented religious man is a contradiction in terms; and he who indulges this temper while he yet aspires to the name of Christian, ought to be sensible that there is great inconsistency and deficiency in his character. For he believes that God orders all things, and he professes to love God, yet is discontented at the allotments of a Being whom he loves. He professes to think that all is right, and intended for good, yet he murmurs. Submission is one of a Christian's clearest duties, and if the ordinary petty vexations of his lot he cannot endure patiently, he must be mistaken in supposing that his religious attainments are considerable. The language of his professions and devotions is at entire variance with that of his life. He worships his heavenly Father as always present with him, and declares his happiness in the government of a Being on whose perfect rectitude, wisdom, goodness, mercy, he can unreservedly depend; he falls down daily at the footstool of divine grace, and cries aloud, *Thy will be done—Whom have I in heaven but Thee, and who is there on earth that I can desire in comparison of Thee.* It is a shameful inconsistency—I will not say hypocrisy—to rise from such a prayer, and still repine at the allotments of life. It is the veriest mockery, thus to profess daily before God, that we are resigned and cheerful under a sense of his righteous and merciful sway, and yet make no efforts to correct, but continually indulge, a spirit of dissatisfaction, murmuring and discontent.

The genuine operation of religious principle, will be to produce an habitual frame of quiet, if not cheerful, acquiescence under all the evils of life. Contentment is a branch of christian resignation; a part of that submission to God's will, which is required of all his children; it is the beginning of that 'rejoicing evermore' which is enjoined upon us; it is the necessary accompaniment of that 'continual thanksgiving' which the apostle recommends; it cannot be absent where there is 'joy and peace in believing,' or where the disciple has imbibed the spirit of his meek and lowly master.

# SKETCH OF THE LIFE AND CHARACTER OF THE LATE REV. JOSEPH MOTTEY, OF LYNNFIELD.

FOR THE CHRISTIAN DISCIPLE.

THE subject of the following memoir was comparatively little known beyond the limits of his own parish; and such was his extreme aversion to being known any further than he was assured of being useful, that we ought perhaps even now to be in doubt whether to give that contracted and short-lived celebrity to his name, which is usually derived from a few pages in a periodical publication. On the whole, however, we have thought, that our readers may be edified, as well as entertained, by some notices of one, who was not only a good, but, in some respects, an extraordinary man; and, to the purposes of christian edification, almost every other consideration ought certainly to give place.

The Rev. Joseph Mottey was born at Salem, Mass. May 14th, 1756. His parents were attentive to his religious as well as his literary education, in his early years; and appear to have added to their other lessons of instruction, that most impressive one—an *exemplary life*.\*

\* Mr. Mottey's father was a native of the Isle of Jersey, and of French extract. His name was originally written La Mottais, and changed to Mottey after his settlement in this country, which took place at an early period of life. He was a shipmaster and owner, and his son, (the subject of this memoir) at about the age of fifteen, twice sailed with him to the West Indies. The Rev. Mr. M. in a letter to his youngest son, when the latter was about to embark for India, proposes to him the example of his grandfather, as a proof that it is possible to resist the temptations and shun the vices to which seamen are exposed. 'I never,' says he, 'heard him use a profane word, or a word bordering on profanity, on land or sea, at home or abroad, except in a single instance, and that was under great provocation. On shore, he regularly attended public worship, and spent the rest of the sabbath in reading to his family and in meditation. At sea, he always spent the sabbath in his cabin in reading and meditation, unless duty called him on deck; and while in foreign ports he never went on shore on the sabbath.' This quotation is from memory, but the writer feels assured he has retained the sense. He could not neglect the opportunity afforded him of recording this instance of the importance of parental example and a religious education, and of inviting the attention of seamen to the admonition it gives.

Possibly the instructions and example of his parents had a greater effect upon the mind of their son on account of their early death. His father died while he was an undergraduate. His mother, who was a pious woman and a native of Salem, died some years before.

His preparatory studies in the classics were pursued at Dummer Academy ; and he was graduated at Dartmouth College, Aug. 26th, 1778. He was immediately employed in Phillips Academy, Andover, then recently opened ; and was the first assistant of its first preceptor, the Rev. Eliphalet Pearson. He was afterwards employed, either in the same capacity, or as principal, in Dummer Academy. He commenced preacher, as was usual at that time, soon after he was graduated ; and was heard as a candidate in Marblehead, Beverly, Linebrook-parish in Rowley, and Newbury—receiving invitations to settle in the two last named places, which he declined. He supplied the pulpit for three years at Lynnfield, in the mean while preventing the people from taking any steps towards his settlement. At length he yielded to their often repeated wishes, and was ordained Sept. 24th, 1783. Here he spent the remainder of his days ; and departed this life July 9th, 1821, having completed the 65th year of his age, and nearly completed the 38th year of his ministry.

Of Mr. Mottey's character in early life, the writer of this sketch has received information, which authorizes him to say, that he was a child of promise, a youth of excessive modesty and sensibility, of great purity and inflexible integrity ; and that he passed through his literary course at the academy and college with the reputation of talents, industry and propriety of conduct. Early impressions of the importance of religion appear to have been the result of the attention which his parents paid to his religious education ; and the influence of these early impressions appears to have increased during his life. It seems, however, that his mind was more deeply impressed, than it ever had been before, while he was an undergraduate in college, at a time of general attention to religion among the students. It was at this time that his choice was fixed upon the sacred profession. But it pleased God, after he entered upon the work of the ministry, to grant further strength, form and consistency to his religious character, and to make him eminently a *son of consolation* to others, by placing him, for a season, in the school of affliction. For several years, in common with many others who were settled in the ministry at the same period, he suffered from the insufficiency of his salary to supply the wants of an increasing family. But this was an affliction scarcely to be named in connexion with those which succeeded. With a single exception, he followed that family, one after another, to the grave. His wife,\* a very amia-

\* Mrs. Mottey was the daughter of Mr. Joseph Moody, of York, Me. who still lives at the advanced age of ninety.

ble woman, died at the age of thirty-two, within two hours after the birth of the only child which survived him. His second son died in childhood. His oldest son, after a life of uninterrupted suffering, died at the age of fifteen. His youngest son, a very promising youth, was educated with a view to a sea-faring and mercantile life, made one very successful voyage to India, and died in the arms of his father, within a few hours after landing in Salem, at the age of eighteen. His oldest daughter was married, and died at the age of twenty, leaving an only child which he adopted, and which died in childhood. One daughter was left to console his declining years, who became not less endeared to him by her discreet and dutiful conduct, than she was, from the beginning, by the affecting circumstances which attended her birth. It is not strange that such discipline, in the school of adversity, operating upon a mind endued with strong powers and an acute sensibility, should have led to the formation of some peculiar habits and traits of character. It is at least certain that Mr. Mottey himself, with that constant sense of dependence upon God which distinguishes the true christian, always traced every thing, which seemed to others an excellence in him, to its source, in his early privileges and subsequent moral discipline.

Having now placed before the reader the principal events in the Rev. Mr. Mottey's life, we shall next attempt a delineation of his character.

Mr. Mottey was endowed with an active and powerful mind, possibly not of the highest order of human intellect, (for we would not willingly be led astray by our partialities.) but certainly nearly approaching to it. His mind, improved by a very competent early education, was still more matured and stored by his subsequent studies in private, which were continued with very little abatement of ardour or diligence to the close of life. Consequently there were but very few subjects, especially among those connected with his profession, upon which he was not well informed; the knowledge which he had was well arranged in his mind for practical use; and his memory was ready as well as retentive. He was not only a diligent student; but compared with most men in his station, a recluse. His personal acquaintance, the small circle of his parish excepted, was more with books than with men. Hence, in his opinions, it was impossible to trace the influence of any one, who has lived within the present age. But neither did he appear to have *favourite* authors, the inspired writers excepted, though he read much. He was accustomed to reflect much both upon what he read and what he saw, especially upon what he read in the Bible, and what he saw

of the works and providences of God, the operations of the natural world, and the actions of men. Hence his views of all subjects, and his modes of illustrating the subjects he handled, were more strictly his own than it is common to meet with. It will immediately be conjectured, that a man of such intellectual powers and attainments must have been an interesting and instructive companion. Among his own people there was never but one opinion of his decided superiority of talents and attainments; and he seldom failed to leave the impression upon the strangers, with whom he occasionally met, that he was a man of an original and powerful mind. To strangers of education, but accustomed only to the common hackneyed courses of literature and theology, his conversation, indicative of so much bold, active and correct thinking, was a feast: Their expression of wonder frequently was—‘Why have we never heard of this man before?’

But it was not so much for his mental as his moral qualities that Mr. Mottey was endeared to those who had the happiness of knowing him fully. He was distinguished for his deep sense of obligation to reduce the precepts of the holy religion, which he professed, to uniform practice; and in fulfilling the obligations of a christian, he appeared to be actuated more by love and less by fear than almost any one whom we could name. Yet this saying of the Master whom he served seemed to be also engraven upon his soul—‘*That servant, which knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.*’ Hence, on the one hand, he was tender, faithful and actively benevolent in the discharge of christian duty, in the several relations which he sustained in domestic and social life; and, on the other, he was remarkably distinguished by his personal purity and comparative freedom from faults. During the whole course of his life, in all the various relations which he sustained, in the domestic and social sphere and in the Church of God, no one great blot or stain was found in him, such as we too often find, and lament to find, in many, who finally make high attainments in religion. He was saved from the blush of shame and the excruciating sense of flagrant transgression, in the retrospect of life, which many perhaps as good, possibly better than himself, have sorrowfully experienced. His faults, few and slight, were of that class which arises from constitutional excess of sensibility, increased probably, by his too reclusive and sedentary life. He was, for instance, too impatient of contradiction; but, on the other hand, he was quick to perceive when he had done wrong and anxious to make confession and reparation. It was quite evident to those who were personally

acquainted with him, that his exemplary practical goodness proceeded from religious principle, a deep sense of religious obligation, and a real desire to promote the welfare of men—that it was not from any constraint, but an integral part of his character and habits.

As a minister of Christ, Mr. Mottey would undoubtedly have been more useful, if he had suffered himself to be more known, and had held as frequent and extensive ministerial intercourse as is now usual with congregational ministers. He seldom passed the boundaries of his parish ; and exchanged ministerial labours perhaps but little more than thirty times in as many years.\* He saw and lamented his error, when it was, as he thought, and as was probably the fact, too late to correct it ; and he was known solemnly to warn and caution young ministers against following his example, in this particular. He was led into his solitary course by his constitutional nervous sensibility and diffidence, aggravated by the domestic afflictions and straitened circumstances of the first years of his ministry. He then persuaded himself that, in his particular situation, he could best discharge his duties, in the station which Providence had assigned to him, by confining himself to the limits of his parish ; and having continued in that persuasion, till his habits were firmly fixed, he had not the resolution to break through them, when at length he saw his error, as old age began to advance and his bodily strength and activity to decline. But it is not hence to be inferred that he was indolent and inactive ; nor that reading, thinking and conversation, constituted the whole of his employment. He was a pattern of industry. He wrote, at the lowest estimate, more than 2000 sermons, probably nearly 3000.† He continued the prac-

\* Mr. M. was a native of Salem, preached as a candidate both in Marblehead and Beverly, and lived nearly 38 years, a settled minister, within nine miles of Salem, and never preached in Salem.

† Mr. Mottey destroyed some of his sermons in his life time, and gave orders that the *whole* should be destroyed upon his decease. The whole number which he composed is fixed at nearly 3000 from the writer's recollection of a conversation with him upon the subject about two years previous to his death. He left scarcely any thing in print. The following is all which has been ascertained, and is probably the whole :

1. Two sermons preached at Lynn, soon after the death of the Rev. Mr. Roby.
2. The Right Hand of Fellowship, on one or more ordination occasions.
3. An Address upon the occasion of the reception of the news of the Peace of Ghent.
4. The short article on Original Sin, published in the *Christian Disciple* for May and June, 1820.

tice of composing new sermons as long as he lived. Even in his last years, he preached a sermon the second or third time, less frequently than most ministers do, who have been settled but a few years. He was so diligent and careful in redeeming the time, that his preparations for the sabbath were usually made by the middle of the week, he had always sermons on hand which had not been preached, and his sermons were *well studied* and *well written*. He was also punctual in attending to the usual course of parochial duty. Industry is not to be inferred barely from the extent of the circle in which one is seen to move; nor is any man to be accused of indolence, because his sphere of action is small, and the duties, to which he thinks proper to confine himself, such as do not excite much observation.

But there was something in Mr. Mottey besides his great labour and diligence in drawing written instructions from the treasures of the scriptures, to mark the religious character of the man. His conversation was one continued sermon. He turned every thing to a moral and religious account; and illustrated every subject by scriptural references and allusions. God and his revealed word were in all his thoughts. He appeared never to forget that God is omnipresent; and his conduct and conversation were an example of uniform practical regard to the letter and spirit of the 139th psalm. Every day in the year, and every hour in the day, in his own house and abroad, he appeared, in this respect, in character, as the christian minister, as well as in the desk. Religious conversation with him, was not in set discourses, on particular occasions only, though of these he was very capable; but, while he engaged freely and in a cheerful manner in conversation, upon all common topics, with all classes, religious thoughts were mingled with every thing, and made his remarks interesting and instructive. In this truly valuable ministerial qualification, he was probably not excelled by any, and equalled but by very few. Here, it is believed, the important influence of early religious impressions and early habits of piety is discoverable. When religion is first in the order of time, it readily incorporates itself with and sanctifies every thing else upon which it is proper for men to think and speak. But if our notions and language upon other subjects are first formed, the case is commonly too far otherwise, even to the end of life,

The last mentioned is a fair specimen of his talent for writing. His Charge, delivered at the Ordination of the Rev. Cyrus Peirce of Reading, which was highly approved by many who heard it, is in existence, and it is hoped, will be decyphered.

though we should in time come to view religion as the *one thing needful*.

Mr. Mottey's afflictions had also their share in improving his happy talent for serious and edifying discourse. He was familiarized, almost beyond example, with the subjects of sickness, death, the resurrection, and of the judgment to come ; and such was his hope towards God concerning the resurrection, that he was much more desirous of the peace and rest of the grave, than afraid of the terrors of dissolution. Hence, in the sick chamber and on funeral occasions, he spake like one who had full experience of the pain of separation from near friends, who deeply and tenderly sympathized with others in their afflictions, and who could direct them to the streams of real consolation and hope, because he had himself found whence they issue and where they flow. His services, on such occasions, were at once affecting, consoling, edifying and acceptable.

In regard to doctrines, Mr. Mottey, in the first years of his ministry, was much inclined to what is *now* termed *orthodoxy*. Afterwards, and until the end of life, there was a general coincidence in his opinions with what is now termed *liberal christianity*. The change in his opinions was gradual, and the result of much study and reflection ; and his later sentiments were embraced with deep conviction of their truth and importance. The principal change in his opinions took place at that period of life, in which the mind generally attains its full maturity and strength—when he was between thirty and forty years of age ; at a period also, when his greatest afflictions were fresh upon him, and with but very little interchange of thought with any living character. Thus, under circumstances, which some may suppose would have almost infallibly made a man orthodox, with the word of God for his guide, he saw reasons for adopting those views which some call heresy ; and he found in them such supports and consolations in trials and afflictions, as he had not found in the views which he had before entertained. ‘I then found,’ said he, in his own impressive manner, ‘that God is, in the strictest sense, the impartial parent of his human offspring. Impartiality is one of the brightest gems in the celestial crown. Rob the Divinity of that, and you tarnish the Divine glory, and render Him, who should appear infinitely amiable in the view of his rational creatures, an object of unholy distrust and fear. But grant me equal benevolence in the Deity, and I can submit, and I would do more. *What* son is he whom the father chasteneth not ?’ He considered the opinion of the orthodox concerning original sin or innate hereditary depravity, as the foundation of their whole system. He had read and weighed all which has

been written by Edwards and their other standard authors in its defence, and found the doctrine essentially defective in evidence. Hence he was for laying the axe to the root of the tree; and most of all which he said and wrote of a strictly polemical complexion, was aimed at the overthrow of this doctrine, or the establishment of those views concerning the natural state of man, which are embraced by liberal christians.\*

\* For Mr. Mottey's *short* method with the orthodox upon this subject, see the article in the Christian Disciple, mentioned in the preceding note. The following is a syllabus of his method of treating the subject in detail, as gathered from repeated conversations with him:

The principal arguments of the Orthodox in favour of their notion of innate hereditary depravity, with the proper replies, are these:

1. All that part of mankind, who are admitted to be moral agents, are more or less sinful and depraved. Answer. The fact is admitted; but it is the very thing to be accounted for. The bare existence of a thing must not be adduced to prove the *modus* of its origin.

2. Children very early exhibit evidences of depraved dispositions. Ans.

1. Children are very early capable of observation, memory and imitation. 2. What are reckoned signs of a depraved moral nature in young children are often nothing more than the evolution of human appetites and passions, innocent in themselves, implanted for wise and benevolent ends, necessary even to our present existence, and as lawful in their exercise, as innocent in their nature, while kept within the bounds prescribed by reason and scripture. The exercise and expression of anger, for instance, in young children, are not always infallible indications of sinfulness, any more than their grief and tears extorted by hunger. Our Saviour was sometimes indignant; but never sinned. 3. Do children exhibit evidences of depraved dispositions before they are moral agents? If it be said they do, the evidences are demanded; and a pledge is given that similar proofs of depraved moral propensities in lambs, calves, &c. shall be produced. But if it be conceded that they do not, then the answer to the first argument is good in replication to the second. Their moral depravity is a part of the very thing that wants a solution.

3. There is more of moral evil than good in the world; and all mankind, including young children, imbibe and act out the former more easily and greedily than they do the latter. Ans. The alleged fact is denied, and proof of it demanded. But in estimating the sums of moral good and evil in the world, it is desired, that the opponent should bear in mind, that, as, on the one hand, much of which has been reckoned moral good, may be nothing but results of amiable and happy constitutional temperament, so, on the other hand, much which has been reckoned moral evil may be but results of a less favoured constitutional temperament. None but God can say precisely where the lines should be drawn.

4. Certain passages of scripture are adduced in favour of the doctrine. Ans. The scriptures be admitted to be a good and direct source of proof; and answered the argument by expounding the passages *seriatim*. One result of his expositions was, that nine tenths of the passages adduced are thrown out of the case by his reply to the first argument.

The arguments in favour of man's total native destitution of moral propensities and moral character, are the following:

He did not manifest the same lively interest in the recent discussions between unitarians and trinitarians. He was a unitarian; and clearly perceived that the real orthodox doctrine of the trinity is positively contradicted both by scripture and reason. But, on the other hand, he was not desirous of making converts to unitarianism in any of the particular forms in which it has been exhibited and defended by polemical writers; for he thought that all *particular* systems were encumbered with their difficulties, and that one error was, in a greater or less degree, common to all their defenders—*They were wise above that which is written*. As nearly as can be now recollected, he expressed himself upon this subject as follows: ‘I have long thought it sufficient for myself and my hearers, that Jesus Christ is a complete Saviour, and such an one as God, in his infinite wisdom and mercy, provided. I therefore preach Christ and him crucified, in his publick or official character, as the only and all sufficient Saviour. In this character he is plainly revealed, and I seem to understand what is said of him; but I do not find that it was the

1. The most careful philosophical examination of the new-born infant does not enable us to discover in it any moral character or moral propensity whatever.

2. The actual moral state of the world and of every individual in it may be accounted for without the assumption of innate moral depravity; and much more easily than Adam’s transgression can be accounted for upon any assumption.

3. *Saint* and *sinner* are opposite terms. The former implies holy exercises; the latter unholy exercises; both imply thought, reasoning, knowledge of a rule of duty, experience; neither are applicable to new-born infants. The absurdity of calling them *saints* every one perceives; use alone has rendered our understandings blind to the absurdity of calling them *sinners*, or saying that they are *born* so.

4. Our Saviour is unaccountably silent upon this subject, upon the supposition of the truth of the orthodox doctrine.

5. Many passages of scripture, some of them records of our Saviour’s own words, decidedly favour the ideas of liberal christians upon this subject.

The last step in the process was to answer objections.

Having in this way decided the question, he then felt at liberty to urge the numerous and insurmountable objections which lie against the orthodox doctrine, especially its utter irreconcilableness with the acknowledged character of God. He thought, moreover, that the origin and prevalence of this *humbling* doctrine, as it is called, may be accounted for, without the supposition of extraordinary humility either in its inventors or advocates; but so many and absurd have been the vagaries of the human mind, and so extensive has been the spread of many now universally exploded opinions, that he did not think this of much importance in the discussion. The question is, is the doctrine supported by fact and evidence? If it is, let us admit it and its *consequences* likewise. But if it is not, let us reject it, and receive a doctrine which has evidence to sustain it.

design of the Father to reveal him to mankind in any other character. If you are not content with this account of the matter you must apply to some *younger* man for information. However, if I must subscribe to any words but those of scripture upon this point, it would probably be to something like Watts' in-dwelling scheme. But I attach very little importance to my views of the *metaphysical* character of Christ, if I have any which are definite. The thing is to receive Christ as God sent him, as *his* ambassador and *our* Saviour. There is not the least reason to suppose, that he believed in the orthodox notion of the *distinct personality* of the spirit.

So far as the recent publications of the unitarians appeared to him adapted to overturn established errors, to banish the unscriptural forms of expression which trinitarians have introduced, to strip our common christianity of sectarian appendages, to diminish the reverence paid to creeds in words, which man's wisdom teacheth, and the temptation to subscribe them without understanding or believing them, and to promote real charity, so far he rejoiced in their labours and wished them success.

We wave entering into a detail of his views of other controverted subjects. It may be sufficient to say, that he firmly, consistently and zealously maintained the two great principles of protestantism and liberal christianity, the sufficiency of the scriptures as the rule of faith and practice, and the impropriety and inexpediency of making terms of christian or ministerial communion and intercourse other than those which Christ has made terms of salvation.

In his preaching, as well as in his conversation, Mr. Mottey dwelt much upon the Divine character and attributes. He maintained, that just apprehensions of God must lie at the foundation of correct views of religion; and that any doctrine whatever, which is contrary to what scripture and reason teach us of the attributes and character of God, is demonstrably false. The omnipresence, universal and particular providence, and impartial parental goodness of God, were themes upon which he delighted to expatiate; and to prepare and persuade his hearers to love God and confide in him, was the leading end of his instructions. His preaching also exhibited a deep sense of the importance of the mediation of the Saviour. This was more particularly obvious in his addresses at the Lord's table. Here his emotions were frequently so great as to impede his utterance, and he would pause to recover himself. His preaching corresponded with his practice in recommending and enforcing practical religion—that practical religion which is not only correct as to outward acts, but which also proceeds from such inward motives as

God, in his revealed word, approves. Hence it was often his practice, in his discourses, to take the truth of christianity and his hearers' knowledge of it for granted, and labour only to persuade them to do their duty and to be faithful to their own convictions. He took pains to instruct his people in what he believed to be pure and undefiled christianity ; but he was not solicitous to make them what some would call *discriminating* hearers. He thought it much more important to make his people morally better, according to the measure of knowledge which they might readily gain only by reading their bibles, than to fill their minds with *all mysteries and all knowledge*, which, without *charity, profit nothing*. If he erred, in this particular, it was not in what he did, but in what he left undone.

Whatever he believed and thought profitable to his hearers, he preached boldly and without reserve ; but in a mild and affectionate manner. He had no fears of giving offence by departing from the unscriptural cant words and phrases which, with many hearers, put the stamp of *evangelical* upon a discourse. He openly told people what words and phrases were to be found in scripture and what were not ; and freely introduced into his discourses the names of sects and parties and the technical terms of their respective polemical writers, whenever the practice would prevent a circumlocution ; and yet he is not known to have ever given offence by this directness and openness of speech. It was seldom, however, that the character of his discourses admitted of the introduction of the names and terms last mentioned. The succession of ideas in his mind was extremely rapid, his style clear, copious without redundancies and usually forcible ; but his delivery in the pulpit was not equal to his style of writing. He did not appear to have adequate views of the importance of oratory in increasing the effect of christian truth. In conversation, however, allusion and embellishment appeared to arise spontaneously in his mind ; there was not the least hesitation or repetition, and he was truly eloquent both in style and manner.

It now only remains to say a few words concerning the closing scene of his life. His sun set unexpectedly. It had lost something of its meridian splendour ; but it descended with a mild and tranquil lustre. Except slight failures of memory, there was no perceptible diminution of his mental powers till the day of his death ; and some of the latest productions of his pen were among his best. On Sunday, July 1st, he preached, in the morning, from Phil. ii. 5. '*Let this mind be in you, which was also in Christ Jesus,*' and afterwards administered the ordinance of the Supper. In the afternoon he preached from Mat. xiv. 27.

‘*It is I, be not afraid.*’ In this discourse he pursued the object, which ever seemed near his heart, of persuading his hearers to love God, and to confide in Him and in him whom He has sanctified and sent into the world. The discourse was suggested and closed by that almost inimitable hymn by Sir J. E. Smith, copied from the Christian Disciple for March and April,

“*When power divine in human form,*” &c.

After the public exercises of the day, he entered into conversation with his family, as he frequently did, upon the subject to which they had been attending in the house of God. ‘I have been labouring,’ said he among other things, ‘to persuade those who heard me to love God. I love him: I do not fear him’—meaning by the last expression that he did not fear to place himself and all which belonged to him at the Divine disposal. He had long seemed like one who was ripe for heaven; and his words and manner, this day appeared, in retrospect, to the partial eyes of his friends, as if he had some presages that he should soon reach the place. No one had longed more than he to know the secrets which are disclosed in it. No one ever had a firmer faith in the joys, which are there in reserve for the righteous. No one had ever contemplated with more complacency the spot where he expected his remains would rest, or with greater willingness that the turf should be raised, when his appointed time upon earth should be accomplished. No one probably had ever felt more cheerfulness at the thought of being ushered into the presence of Him, in whom he had confided. During the former part of the week he continued in his usual state of health, and attended to his parochial duties. On Thursday morning he became ill. At first his illness was not considered alarming and excited no particular attention; but he observed to a near friend and neighbour that, ‘if it were the will of God, he could wish this might prove to be his last sickness.’ On Saturday evening his disorder became worse, and he consented to see a physician. Soon after he became so distressed and weakened as to be almost incapable of speaking; but he had deferred nothing of importance to others till such an hour as this. It had always been his wish that, if he should enjoy the exercise of thought and reason, in his last hours, he might be suffered to pass them in as retired and silent a manner as possible. He now gave a few directions, which evidently implied that he was satisfied his hour had come; and waited with perfect composure and without the distortion of a feature, for the last moment, as if waiting the arrival of a friend. He expired on Monday, the 9th of July, the fifth day from the commencement of his illness.

May not those ministers of Christ who embrace the same doctrines, which filled him with joy and peace in believing, take some encouragement from his life and death, though they should still be doomed to bear the reproach of heresy, and should even see but little apparent good from their labours. It is certain that he felt the deepest conviction that the simple doctrines of the gospel which he embraced, to the exclusion of what some deem highly important, were amply sufficient to produce sincere and deep penitence, holiness of heart and life, the most solemn impressions of the importance of religion and zeal to extend it, consolation in afflictions and hope in death ; and it is as certain, as it is that the nature of the tree is to be determined by the quality of its fruit, that he was himself an example of the moral efficacy of the faith which he embraced. It is not true then that a man cannot live holily and die peacefully in that faith which has been stigmatized as the *half way-house to infidelity* ; and as for reproaches and sufferings to be met with in the cause, who may presume that he shall reign with Christ, who is not willing to suffer with him also ? *It is enough for the disciple that he be as his master, and the servant as his lord.*

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#### LETTER OF MR. MACKINTOSH.

[WE think our readers will peruse with pleasure the following letter from Sir James Mackintosh, written several years since, before he had attained the eminent rank in his profession he now holds, to his friend and class-mate Dr. Robert Hall. This clergyman, formerly of Cambridge, is now the Pastor of a Baptist Society in Leicester, England, and is not more distinguished by his eloquence as a preacher, than by the ability and enlarged charity, with which he has advocated the doctrine and practice of general communion among the brethren of his persuasion. The calamity, to which his friend alludes with so much tenderness and delicacy, was a mental derangement ; from which however Mr Hall has been long since completely restored. Most of the works, which have acquired for him such celebrity as a divine, have been written since that period.]

Bombay, August, 1806.

MY DEAR HALL,

I believe that in the hurry of leaving England I did not answer the letter you wrote me in Dec. 1803. I did not however forget your interesting young friend, from whom I have received one letter from Constantinople, and to whom I have written to Cairo where he now is. No request indeed of yours could be

lightly esteemed by me. It happened to me a few days ago in drawing up (merely for my own use) a short sketch of my life, that I had occasion to give a faithful statement of my recollection of the circumstances of my first acquaintance with you. On the most impartial survey of my early life I did see nothing which tended so much to excite and invigorate my understanding and to direct it towards high, though perhaps inaccessible objects, as my acquaintance with you. Five and twenty years have passed since we first met, but hardly any thing has occurred since, which has made a deeper or more agreeable impression on my mind. I now remember the extraordinary union of brilliant fancy with acute intellect, which would have excited more admiration than it has done, if it had been dedicated to the amusement of the great and learned, instead of consecrated to the far more noble office of consoling, instructing, and reforming the poor and forgotten. It was then too early for me to discover that extreme purity, which in a mind preoccupied with the low realities of life, would have been no natural companion of so much activity and ardour, but which thoroughly detached you from the world, and made you the inhabitant of regions, where alone it is impossible to be always active without impurity, and where the ardour of your sensibility had unbounded scope amid the inexhaustible combinations of beauty and excellence. It is not given us to preserve an exact medium. Nothing is so difficult as to decide how much ideal models ought to be combined with experience, how much of the future ought to be let into the present, in the progress of the human mind to exalt and purify itself, without raising us above the sphere of our usefulness; to qualify us for what we ought to seek, without unfitting us for that to which we must submit. These are great and difficult problems which can be but imperfectly solved. It is certain the child may be too manly, not only for his present enjoyment, but for his future progress. Perhaps, my good friend, you have fallen into this error of superiour natures. From this error has, I think, arisen the calamity with which it has pleased Providence to visit you, which to a mind less fortified by reason and religion, I should not dare to mention, but which I really consider in you as little more than the indignant struggles of a pure mind with the base realities that surround it, the fervent aspirations after regions more congenial to it, and a temporary blindness occasioned by the fixed contemplation of objects too bright for human vision. I may say in this case, in a far grander sense than the words were originally used by the poet—

‘ And yet the light which led astray  
Was light from Heaven.’

On your return to us, you must have scarcely found consolation in the only terrestrial produce which is pure and truly exquisite, in the affections and attachments you had inspired, and which no human pollutions can rob of their heavenly nature. If I were to prosecute the reflections and indulge the feelings, which at this moment fill my mind, I should soon venture to doubt, whether for a calamity derived from such a source and attended with such consolation, I should yield so far to the vain opinions of men as to seek to condole with you ; but I check myself, and exhort you, my most worthy friend, to check your best propensities for the sake of obtaining their object. You cannot live *for* men without living *with* them. Serve God by the active service of men. *Contemplate more the Good you can do, than the Evil you can only lament.* Allow yourself to see the great loveliness of human virtues amidst all its imperfections, and employ your moral imagination, not so much by bringing it into contrast with the model of ideal perfection, as in gently blending some of the fainter colours of the latter with the brighter days of real experienced excellence, thus heightening the beauty instead of broadening the shade which must surround us, till we awake from this dream in other spheres of existence. My habits of life have not been favourable to this train of meditation. I have been too busy and too trifling. My nature would have been better consulted if I had been placed in a quieter situation, where speculation might have been my business, and visions of the fair and good my chief veneration. Whenever I approach you, I feel a powerful attraction towards this, which seems to be the natural destiny of my mind : but habit opposes—obstacles and duty call me off, and reason frowns on him who wastes that reflection on a destiny independent of him, which he ought to reserve for actions of which he is the master. In another letter, I may write to you on miscellaneous subjects—at present I cannot bring my mind to think of them. Let me hear from you soon and often.

Farewell my dear friend,

Your most faithfully,

JAMES MACKINTOSH.

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ON ISAIAH LXIV. 6.

TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

SIR—I have often thought that the subject of biblical criticism did not receive that attention from the more enlightened part of

the community which its importance demanded. It seems to be thought sufficient, that those, who make theology a professional study, should acquire a critical knowledge of the scriptures, while others may remain in profound ignorance of the subject. The evils arising from this source are sufficiently great to call for a remedy. I apprehend that theological students and clergymen generally are not aware of the degree of ignorance which prevails in relation to this subject. In their communications to the public, they assume positions and employ terms and phrases, which to common readers require proof or explanation. They suppose a much higher degree of mental cultivation, and a much wider extent of theological knowledge, than actually exist. What is so very familiar to them, they presume must be known to all. It should be recollected, that it is but a few years since this study was introduced into our Theological Schools. The progress has, it is true, been rapid, and the effect great and good. But as yet it has been for the most part confined to theologians and scholars. Much remains to be done to enlighten the public mind. Obvious mistranslations of important passages of scripture ought to be corrected; spurious texts ought not to be suffered to pass for genuine; and an enlightened reverence for the word of God, in its original purity, should be made to take the place of that superstitious regard for the received text and common version, which yet prevails to so wide an extent.

It is to be wished, therefore, that those who are qualified, would, as they have opportunity, communicate to the public, through the medium of your miscellany, the result of their critical studies, believing that, in this way, much light may be thrown on dark passages of scripture, many prevailing errors be corrected, and the cause of truth promoted.

I know not, that any communications I may offer on this subject can be very serviceable, but that I may not seem backward to do myself what I recommend to others, I offer you a few remarks on the famous text in Isaiah chap. lxiv. v. 6. '*But we are all as an unclean thing, and all our righteousnesses are as filthy rags.*' There are few passages of scripture, I imagine, which have been more grossly perverted than this; and yet if we read it in the connexion in which it stands, we should suppose that nothing can be more plain. It will appear on the slightest examination, what indeed might be suspected at first thought, that the use which has been made of it by those christians, who are in the habit of depreciating the value of the moral virtues, is wholly unauthorized. It will be seen, that what the prophet denominates *righteousnesses*, and which he compares to *filthy rags*, or rather *polluted vestments*, are not *righteous deeds*,

or acts of piety and virtue, but false and hypocritical pretensions to goodness, which, as all will admit, must be offensive to the Deity. The whole passage, beginning with the preceding verse, Dr. Lowth renders thus :

‘Thou meetest with joy, those who work righteousness ;’

(An expression, by the way, hardly consistent with the idea, that all human virtue is fitly compared to what is worthless and impure ;)

‘Who, in thy ways, remember thee :

Lo ! Thou art angry ; for we have sinned :

Because of our deeds ; for we have been rebellious.

And we are all of us as a polluted thing ;

And like a rejected garment are all our righteous deeds :

And we are withered away, like a leaf, all of us ;

And our sins like the wind, have borne us away.

There is no one, that invoceth thy name,

That rouseth himself up to lay hold on thee.

Therefore thou hast hidden thy face from us,

And hast delivered us up into the hands of our iniquities.’

I think no one, who reads with a proper attention, can suppose for a moment, that the prophet intended in this passage to depreciate the value of moral obedience or human virtue. Yet to this purpose has it been frequently applied ; and we are liable every day to hear it adduced in support of the strange sentiment, *That the moral virtues have no value in the sight of God ; that all our righteous deeds are no better than filthy rags ; and do not in the least recommend us to the divine favour.*

But your readers will remark, with regard to the passage, we would illustrate, that it is not a general proposition, applying to righteousness in the abstract, or to all righteousness, but only to what the Jews, in their state of corruption, falsely denominated righteousness. ‘All our righteousnesses are as filthy rags ;’ that is, the external and hypocritical services, which they performed, and which, as it appears from the words in immediate connexion, were made to consist with a wicked life. ‘Thou art angry,’ says the Prophet, speaking in the name of his countrymen, ‘for we have sinned ; and our iniquities, like the wind have taken us away.’

Now, if the righteousness of the Jews were fitly compared to polluted rags, let it be remembered, that true righteousness, *the righteousness of the saints*, is compared by the christian prophet in the Apocalypse to ‘*fine linen, clean and white,*’ terms which imply any thing rather than worthless, impure, or sinful.

It is a familiar fact, that many, particularly among the more uninformed classes of the community, are accustomed to speak in very low and disparaging terms of the personal virtues. More correct views, I am aware, have recently gained ground, and found able advocates even among those, who are reputed the most orthodox. The old calvinistic doctrine of imputed righteousness, with several other of the most odious features of calvinism has been given up, and denounced by the very leaders. More value is attached to personal qualities; and though, as it would appear, a virtuous life conduces in no degree whatever to a man's *justification*, it is admitted to be a necessary *qualification* for his *final acceptance*. It is certainly matter of rejoicing, that a right feeling and language upon this point is becoming more prevalent; and we cannot but hope, that all the *improvements*, which are made in the orthodox faith by men of cultivated minds and more liberal views, may speedily be adopted by all those, who still retain the whole system of calvinism unaltered.



#### ACCOUNT OF CHEYNELL'S RISE, GROWTH, AND DANGER OF SOCINIANISM.

IN a former number,\* we were led to give some extracts from one of the tracts of this singular writer; and those of our readers who felt any interest in that may be attracted we think, to the notice of another of his principal productions. This with all his writings is now uncommonly rare; and we have become acquainted with it only through our brethren† from abroad. The spirit of their comments also is frequently so much in unison with our own feelings, that we shall sometimes probably fall into the language of them, for which this general acknowledgment, we trust, will suffice.

The title of this curious tract alone will at once denote the writer to those who have ever seen the style of his invective; '*The Rise, Growth, and Danger of Socinianisme. Together with a plain discovery of a desperate design of corrupting the Protestant Religion, whereby it appears, that the Religion which hath been so violently contended for (by the Archbishop of Canterbury and his adherents,) is not the true, pure, protestant Religion, but an Hotchpotch of Arminianisme, Socinianisme and Popery,*' &c.&c.

\* Christian Disciple, for Sept. and Oct. 1819.

† Monthly Repository, 1815.

Cheynell is one of that class of writers, whose blind and random hostility makes no distinction among his opponents; and he generally opens on them all that most efficacious and wide sweeping fire, the stigma of Socinianism. And he was sometimes perhaps ignorantly right. But even in the case of Chillingworth, against whom this charge was, we suppose, less unjustly directed than it usually proved, it anticipated probably by some years the actual truth.\* It would not be strange indeed if the incessant reiteration of this reproach first directed that great man's careful attention to the system in question. Of two foreign writers now very little known, Cheynell says, 'they were both sneaking Socinians; they followed Socinus just as Nicodemus followed Christ, by stealth, and in the dark.' The proof of their Socinianism is that they say, (dangerous men) 'that nothing is fundamentally necessary to salvation, but only faith or obedience to the commands of Christ, for they make faith and obedience all one.'

An amusing story is here also given us of the ever-memorable Hales, of whom Cheynell says 'that he was credibly informed that when he was asked by a great person in this kingdom what he thought of the Socinians, he answered, if you would secure my life I would tell you what I think.'

The only heresy of this eminent man, nominally at least a Trinitarian, with which we are acquainted, were his noble sentiments on christian liberty and free enquiry; but this was ample occasion for the jealousy of Cheynell toward him.

With respect to Laud (implicated in the above title of this work,) it is, we presume, well known that this primate's efforts gave the first and fatal blow to Calvinism in the established church; and that his elevation was the æra of a milder tone of sentiment generally among its clergy, and of a more liberal construction of its articles. The ill humour of Cheynell toward him is therefore easily explained.

Even he 'must professe that he does not believe the Archbishop ever intended to bring in all points of Arminianisme, Socinianisme or Popery, but to pick out such points as might stand with the great designe; he was to humour all these three

\* 'At Pensehurst, I was the second time shewn, by Mr. Perry, the present possessor of the Sidney estate there, a singular passage taken out of a printed original letter. written about A. D. 1642, which directly imports that the great Mr. Chillingworth, how sagacious and honest soever, at last defended Socinianism, and was therein utterly and immediately confuted by that excellent person, the Lord Falkland' Whiston's Memoirs of his own life, p. 366. who comments on the fact in a manner that might be expected from him. See also Yates' Vindication of Unitarianism, p. 20.

factions that all three might join him to suppress Calvinisme and then admire him as the Apostolike Patriarch, Pope of this other world of Britain.' But Laud was, as we have said, in truth, a zealous Arminian; and Arminianism in the judgment of the Assembly of Divines was a compound of all heresy, it being the worst which was then sufficiently prevalent to excite any great alarm. A Puritan writer of that period endeavoured to show that it was a direct breach of the Ten Commandments.\*

But as the patron of Socinianism, the prelate appears in rather a singular character. We apprehend that he would have been equally ready with the presbyter, had opportunity offered, to prove his orthodoxy by breaking into the houses, rifling the manuscripts and securing the persons of Unitarians, haling them and committing them to prison. One would be apt to think it enough that he calls this form of belief, 'an horrid monster of all heresies,' but this with Cheynell will poorly atone for the crime of suffering such wretches as favoured it, to live.

But we return to notice the distinct sections of this curious pamphlet. Chap. I., is on the 'Rise' of the malignant heresy in question, which Cheynell ascribes to 'that spirit of Antichrist which led Cerinthus even in the apostles' time to blaspheme Christ.' Had he read attentively Luke's 'history of their acts and preaching, he need not, we should think, have been greatly perplexed in finding some rather manifest traces of the "accursed doctrines." ' Among the early friends of Socinianism, he thinks fit to enroll the celebrated Abelard, whose unhappy love has been immortalized by the muse of Pope. He flourished however nearly four centuries before the reformation, and his theological character was in his day, we are inclined to think, of little account in any way, for it can derive no consequence now from his partiality for what was then called the school-divinity.

Cheynell is more correct in regarding Servetus and Socinus (the younger) as, among the Reformers, the fathers of the heresy whose history he undertakes to give. To them it owed the first impulse in its progress and much of its celebrity and success for many future generations. From the source whence we gather this account, no mention would seem to be made by him, of Samuel or John Crellius, of Wolzogenius, Brennius, Przypco-

\* 'Arminians make a divinity of men's power, and so are guilty of idolatry. The second command is broke by bowing down to this idol. The third is broke by speaking of ineffectual grace for to do this is to take God's name in vain. Arminians break the seventh by committing adultery with this idol, the work of their own hands. And they break the tenth by coveting their neighbour's interest in God and Christ.' Hussey's *Glory of Christ*, as quoted in Robinson's *Claude*.

vius, and Benedict Wissowatius, the most eminent of the Polish brethren, as they are called, nor even of the great Grotius, whose commentary on the New Testament is of the same school of interpretation; and who has probably sustained as large a share as either of fanatical violence. Indeed of one writer Cheynell observes that he 'shall not doe him so much honour as to take notice of him,' and 'as for *Servetus*' he adds 'I will not staine my paper with his blasphemies.' 'It is much questioned' he allows 'whether the Senate of Geneva did not deale too severely with him;\*' but he quotes Beza to show that considering his heresy, his admonitions by Calvin and others, and his obstinacy he was put to death most justly. Cheynell, it will be recollected, was a member of the Westminster assembly of divines; and had a principal voice, therefore, in settling that far-famed creed which gives the limit to the enquiries, and the law to the belief of our self-named orthodoxy brethren of the present day! This composition may be thought by many not unworthy of Cheynell's pen; and in turn it will be pertinent to say that the spirit of the last quotation, it is not likely, would very deeply grieve his brethren of that most amiable and reverend body. 'The Senate of Geneva' he further adds 'were in good hope, by this exemplary punishment upon *Servetus* to crush this cockatrice's egg and kill the viper; but for all this some underhand, and others more boldly and impudently, did seduce the people.'

In the true temper of a persecutor, Cheynell expatiates with savage joy on the melancholy history of *Valentinus Gentilis*, who was burnt for heresy, (the avowal of Arian opinions) at Berne, in 1566: he even abuses the Papists, because they had prior to this event, forgiven and released *Gentilis* when he was in their power.

He next pursues the two *Socinuses* through several pages. Having quoted a passage from the works of *Faustus Socinus* concerning his uncle *Laelius*, he says, 'I am at this great pains of transcribing, because *Socinian books* are so dear, every man will not pay a groat a sheete, the price that I am forced to, onely that I may declare the truth.' Among the tricks and devices of *Faustus Socinus* he classes this, "that he pretended to be a *Reformer of the Reformers*, nay of the Reformation itselfe.' He describes a work of *F. Socinus* which he confesses that he never saw, as a *pestilent one*, 'in which he hath most cunningly vented

\* We may have some readers perhaps whom it is necessary to inform that *Michael Servetus*, through the instrumentality of Calvin, was burnt alive for heresy at Geneva, Oct. 1553.

vented his poison.' This was a work on the 'Authority of Scripture,' which Cheynell goes on to say, 'Calovius tells us is one of his most subtle pieces and seems to be one of his first Essayes : Dominicus Lopez, a Jesuit, was so taken or mistaken with it as to print it in the year 1588.' Dominicus Lopez is not the only Trinitarian who has been taken or to give this member of the Assembly of Divines his pun, *mistaken* with this work of Socinus. It was translated into English by Combe in 1732, with a recommendation by Bishop Smallbrook, and a dedication to Queen Caroline.

Chap. II. is, on the Growth of Socinianism. 'Ill weeds thrive apace,' says Cheynell, and this he exemplifies in 'whole congregations submitting themselves to the Socinian yoke in *Sarmatia*,' and in there soon being 'some hundreds of congregations infected in Transylvania.' For these facts he quotes Calovius, before-mentioned, an orthodox writer. From him too he borrows some abuse of Statovius, a popular missionary preacher, 'by whose unhappy eloquence, the sublimest subtleties of Socinus which transcended vulgar capacities, were so explained and smoothed in a popular, but plausible way, that *the most refined notions were made familiar to the common people*. This blasphemous wretch did *travaile ab extrema Silesia, in intimam Lithuaniam*, that he might spread his errors, though he did thereby often endanger his life.'

'The danger of Socinianisme,' is the title of Chap. III. That Cheynell should deny the Christian name to its followers, our readers will gather without our information. 'He cannot be a Christian who rejects the divine nature of Christ;' and he even 'blots from the white roll of Christians' a writer, whose only offence was the temerity to be a little more catholic on this point.

Socinians are stated to 'set open a wide gap to Atheisme, by denying that the soule of man can possibly so subsist by itselfe after this life, as to be capable of joy or torment, of reward or punishment; they may,' adds this prince of logicians 'when they please, speak plain English and say that there is neither heaven nor hell.'

The dangers of Socinianism are its doctrines of the right of private judgment, the nullity of *Fathers or Councils*, the sufficiency of scripture, the resurrection, (not the resurrection of the same body) the salvableness of heretics, and all honest virtuous persons, and the duty of a catholic, as opposed to a sectarian spirit. 'Socinians,' he concludes, 'are not to be suffered in any state, for they will not shew any obedience or respect to magistrates; they say, they have no power to punish heinous offenders

in time of peace, nor have they power to defend themselves or the people by sword in time of warre. But especially they charge the magistrate to beware how they meddle with good honest heretics, for all heretics in the opinion of *Arminians and Socinians* (who speak favourably in their own cause,) are good pious men.'

In the above passage, Cheynell refers to and perverts the opinions of the Polish brethren who held, that all *war* is unchristian and that *capital punishments* are unwarranted by the laws of God and nature. To his furious spirit these gentle and benevolent sentiments appeared perfectly ridiculous; as did they to the great body of divines of that age, who were worthy members of the Church Militant on earth. On this point indeed, Cheynell makes himself rather merry with one Webberley, whom he mentions as a high-flown Socinian and as the English translator of several (Polish) Socinian works, speaking of one of these, which Webberley had '*for the benefit of this nation, prepared for the press,*' he adds, 'now they think they may owne the business, they dare appeare in their proper colours and blaspheme Christ in plain language. But because *some parts of Socinianisme strike directly at the superstition of Rome* so highly extolled in our days and at the pompe of the clergy which must be maintained by the sword (for what care they though England swimme in blood, so they swimme in wealth and pleasure?) therefore Mr. Webberley tells us very honestly, that Socinianism was to be corrected and chastised with respect to the nature of our climate.' The clause we have designated particularly in the above extract, appears a singular concession or blunder of Cheynell, when we look back to the title of the tract we have been noticing, and observe the monstrous union there imputed to the artifices of Laud.

If our readers have any curiosity to learn more of the history of the man, whose character, temper, and style have now become familiar to them, his life, written (very favourably too, it will appear) by Johnson, originally for the Gentleman's Magazine, may be found in the last volume of his works.

## MISCELLANEOUS COLLECTIONS.

FROM ARTHUR WARWICK'S SPARE MINUTES—1637.

**P**OPULAR applause and vulgar opinion may blow up, and mount upward the bubble of a vaine glorious minde, till it burst in the ayre, and vanish ; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the slender props of vulgar opinion. I will not neglect what every one thinks of mee ; for that were impudent dissolutenesse. I will not make it my common care to hearken how I am cared for of the common sort, and bee over-sollicitous what every one speakes of me ; for that were a toylesome vanity. I may doe well and heare ill ; and that's a kingly happinesse. I may doe ill and heare well ; and that's an hypocrite's best felicity. My actions shall make me harmony in my heart's inner chamber : I will not borrow the voyces of the vulgar to sweeten my musique.

**W**HEN I see the husbandman well contented with the cold of frost and snow in the winter, because, though it chilleth the ground, yet it killeth the charlocke ; though it checke the wheat somewhat in growing, yet it choaketh the weeds from growing at all : why should I bee moved at the winter of affliction ? why vexed at the quaking fit of a quartane ague ? why offended at the cold change of affection in my summer-friends ? If as they seeme bitter to my mind or body, they proove healthfull to my bittered soule. If my wants kill my wantonnesse, my poverty check my pride, my disrespected sleighting quell my ambition and vaine-glory, and every weed of vice being thus choaked by affliction's winter, my soule may grow fruitfull for heaven's harvest, let my winter bee bitter, so that I be gathered with the good corne at reaping time.

**H**EALTH may be enjoyed ; sicknesse must be indured : one body is the object of both, one God the author of both. If then he give me health, I will thankfully enjoy it, and not thinke it too good, since it is his mercy that bestows it : if hee send sickness, I will patiently indure it, and not thinke it too great, since it is my sinne that deserves it. If in health, I will strive to pre-

serve it by praising of him : if in sicknesse, I will strive to remove it, by praying to him. He shall bee my God in sicknesse, and in health, and my trust shall bee in him in health and in sicknesse. So in my health, I shall not need to feare sicknesse, nor in any sicknesse dispaire of health.

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FROM HABINGTON'S CASTARA—1640.

A WIFE

Is the sweetest part in the harmony of our being. To the love of which, as the charms of nature inchant us, so the law of grace by speciall priviledge invites us. She is so religious that every day crowns her a martyr, though her zeale be neither rebellious nor uncivill. *She is so true a friend, her husband may to her communicate even his ambitions, and if successe crowne not expectation, remaine neverthesse uncondemn'd.* She is colleague with him in the empire of prosperity ; and a safe retyring place when adversity exiles him from the world. She is so chaste, she never understood the language lust speakes in, nor with a smile applaudes it, although there appeare wit in the metaphore. Shee is faire onely to winne on his affections, nor would she be mistress of the most eloquent beauty, if there were danger that it might perswade the passionate auditory to the least irregular thought. She is liberall, and yet owes not ruine to vanity, but knows charity to be the soule of goodnesse, and virtue without reward often prove to bee her owne destroyer. Shee is much at home, and when shee visits 'tis for mutuall commerce, not for intelligence. Shee can goe to court, and returne no passionate doater on bravery ; and when shee hath seene the gay things muster up themselves there, shee considers them as cobwebs the spider vanity hath spunne. Shee is so generall in her acquaintance, that shee is familiar with all whom fame speaks vertuous ; but thinks there can bee no friendship but with one ; and therefore hath neither shee friend nor private servant. Shee so squares her passion to her husband's fortunes, that in the country shee lives without a froward melancholy, in the towne without a fantastique pride. She is so temperate, shee never read the moderne pollicie of glorious surfeits ; since shee finds nature is no epicure if art provoke her not by curiositie. Shee is inquisitive onely of new wayes to please him, and her wit sayles by no other compasse than that of his direction. His virtues are her wonder and imitation ; and his errors her credulitie thinks no

more frailtie than makes him descend to the title of man. In a word, shee so lives that shee may dye, and leave no cloude upon her memory, but have her character nobly mentioned : while the bad wife is flattered into infamy, and buyes pleasure at too deare a rate, if shee onely payes for it repentance.

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## FROM "OCCASIONAL REFLECTIONS."

BY THE HON. ROBERT BOYLE.

THERE is no act of memory like a death-bed's review of one's life : sickness, and a nearer prospect of death, often make a man remember those actions, wherein youth and jollity made him forget his duty : and those frivolous arguments, which, when he was in health and free from danger, were able to excuse him to his own indulgent thoughts, he himself will scarce now think valid enough to excuse him unto God, before whom if the sinless angels cover their faces, sinful mortals may justly tremble to be brought to appear. When the approach of death makes the bodily eyes grow dim, those of the conscience are enabled to discern, that, as to many of the pleas we formerly acquiesced in, it was the prevalence of our senses that made us think them reason ; and none of that jolly company, whose examples prevailed with us to join with them in a course of vanity, will stand by us at the bar to excuse the actions they tempted us to ; and if they were there, they would be so far from being able to justify us, that they would be condemned themselves.

It is true, if we consider death only as the conclusion of life, and a debt all men, sooner or later, pay to nature, not only a christian, but a man may entertain it without fear : but if one consider it as a change, that after having left his body to rot in the grave, will bring his soul to the tribunal of God, to answer the miscarriages of his whole past life, and receive there an unalterable sentence, that will doom him to endless and inconceivable joys, or inexpressible torments ; I think it is not inconsistent either with piety or courage, to look upon so great a change with something of commotion. Many that would not fear to be put out of the world will apprehend to be let into eternity.

## ON LICENTIOUS POETRY.

‘FOR more than half a century English literature had been distinguished by its moral purity, the effect, and in its turn, the cause of an improvement in national manners. A father might, without apprehension of evil, have put into the hands of his children any book which issued from the press, if it did not bear, either in its title page or frontispiece, manifest signs that it was intended as furniture for the brothel. There was no danger in any work which bore the name of a respectable publisher, or was to be procured of any respectable bookseller. This was particularly the case with regard to our poetry. It is now no longer so; and woe to those by whom the offence cometh! The greater the talents of the offender, the greater is his guilt, and the more enduring his shame.’ \* \* \* \* \* ‘Individuals are bound to consider that such pernicious works would neither be published nor written, if they were discouraged as they might, and ought to be, by public feeling; every person, therefore, who purchases such books, or admits them into his house, promotes the mischief, and thereby, as far as in him lies, becomes an aider and abetter of the crime.

‘The publication of a lascivious book is one of the worst offences which can be committed against the well being of society. It is a sin, to the consequences of which no limits can be assigned, and those consequences no after repentance in the writer can counteract. Whatever remorse of conscience he may feel, when his hour comes (and come it must!) will be of no avail. The poignancy of a death-bed repentance cannot cancel one copy of the thousands which are sent abroad; and as long as it continues to be read, so long is he the pander of posterity, and so long is he heaping up guilt upon his soul in perpetual accumulation.’

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‘The evil is political as well as moral, for indeed moral and political evils are inseparably connected. Truly has it been affirmed by one of our ablest and clearest reasoners, that “the destruction of governments may be proved and deduced from the general corruption of the subjects’ manners, as a direct and natural cause thereof, by a demonstration as certain as any in the mathematics.” There is no maxim more frequently enforced by Machiavelli, than that where the manners of a people are generally corrupted, there the government cannot long subsist;—a truth which all history exemplifies; and there is no means whereby that corruption can be so surely and rapidly diffused, as by poisoning the waters of literature!”—[*Southey*, 1821.]

FROM BOWRING'S SPECIMENS OF THE RUSSIAN POETS.

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EVENING REFLECTIONS, ON THE MAJESTY OF GOD, ON SEEING  
THE GREAT NORTHERN LIGHTS. BY LOMONOSOV.

Now day conceals her face, and darkness fills  
The field, the forest, with the shades of night;  
The gloomy clouds are gathering round the hills,  
Veiling the last ray of the lingering light.  
The abyss of heaven appears—the stars are kindling round;  
Who, who can count those stars, who that abyss can sound?

Just as a sand 'whelmed in the infinite sea—  
A ray the frozen iceberg sends to heaven—  
A feather in the fierce flame's majesty—  
A mote, by midnight's maddened whirlwind driven—  
Am I, midst this parade : an atom, less than nought  
Lost and o'erpower'd by the gigantic thought.

And we are told by wisdom's knowing ones,  
That there are multitudes of worlds like *this* ;  
That yon unnumber'd lamps are glowing suns,  
And each a link amidst creation is ;—  
There dwells the Godhead too—there shines his wisdom's essence—  
His everlasting strength—his all-supporting presence.

Where are thy secret laws, O nature, where ?  
Thy north-lights dazzle in the wintry zone :  
How dost thou light from ice thy torches there ?  
There has thy sun some sacred, secret throne ?  
See in yon frozen seas what glories have their birth ;  
Thence night leads forth the day to illuminate the earth.

Come then, philosopher ! whose privileged eye  
Reads nature's hidden pages and decrees :—  
Come now, and tell us whence, and where, and why,  
Earth's icy regions glow with lights like these,  
That fill our souls with awe :—profound inquirer, say,  
For thou dost count the stars and trace the planets' way !

What fills with dazzling beams the illumined air ?  
What wakes the flames that light the firmament ?  
The lightnings flash :—there is no thunder there—  
And earth and heaven with fiery sheets are blent :  
The winter night now gleams with brighter, lovelier ray  
Than ever yet adorn'd the golden summer's day.

Is there some vast, some hidden magazine,  
Where the gross darkness flames of fire supplies?  
Some phosphorous fabric, which the mountains screen,  
Whose clouds of light above those mountains rise?  
Where the winds rattle loud around the foaming sea,  
And lift the waves to heaven in thundering revelry?

Thou knowest not ! 'tis doubt, 'tis darkness all !  
Even here on earth our thoughts benighted stray,  
And all is mystery through this worldly ball—  
Who then can reach or rend yon milky way?  
Creation's heights and depths are all unknown—untrod—  
Who then shall say how vast, how great creation's God?

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A THOUGHT ON DEATH.

BY MRS. BARBAULD.—WRITTEN IN HER EIGHTIETH YEAR.

When life in opening buds is sweet,  
And golden hopes the spirit greet,  
And youth prepares his joys to meet,  
Alas ! how hard it is to die !

When scarce is seized some borrowed prize,  
And duties press, and tender ties  
Forbid the soul from earth to rise,  
How awful then it is to die !

When one by one those ties are torn,  
And friend from friend is snatched forlorn,  
And man is left alone to mourn,  
Ah ! then how easy 'tis to die !

When trembling limbs refuse their weight,  
And films slow gathering dim the sight,  
And clouds obscure the mental light,  
'Tis nature's precious boon to die !

When faith is strong, and conscience clear,  
And words of peace the spirit cheer,  
And visioned glories half appear,  
'Tis joy, 'tis triumph then to die !

## REVIEW.



### ARTICLE XV.

*The Racovian Catechism, with Notes and Illustrations, translated from the Latin: to which is prefixed a Sketch of the History of Unitarianism in Poland and the adjacent countries.* By THOMAS REES, F. S. A. London, 1818.

IN our last number but one, we gave some account of this work, with several extracts from the Historical Introduction; but were prevented by want of room from noticing the Catechism itself—an omission which it is our present purpose to supply. We should not recall the attention of our readers to this book, nor trouble them with any further observations upon it, if it did not afford us a favourable opportunity of laying before them the true principles of Socinianism, and in this way convincing them how entirely inapplicable is that name to the system held by modern Unitarians.

The Racovian Catechism derives its designation from Racow, a city in Poland, where the early Socinians had their principal establishment. It was drawn up partly for the instruction and confirmation of their own body, and partly to repel the reproaches and aspersions cast upon them by their enemies. It is supposed to have been founded on a small work of the same description, ascribed to the celebrated George Schomann, and published in 1574 under the following title; “Catechism, or Confession of Faith, of the Congregation assembled in Poland, in the name of Jesus Christ our Lord, who was crucified and raised from the dead. Deut. vi. 5. ‘Hear, O Israel, the Lord our God is one Lord.’ John viii. 54. ‘It is my Father,—of whom ye say that he is your God.’” We are indebted to Mosheim for what we know of this interesting document. The truly christian spirit which it every where breathes, is evinced in the salutation with which the preface opens. ‘To all those who thirst after eternal salvation, the little and afflicted flock in Poland, which is baptized in the name of Jesus of Nazareth, sendeth greeting; praying

most earnestly that grace and peace may be shed upon them by the one Supreme God and Father, through his only begotten Son, our Lord, Jesus Christ, who was crucified.' It inculcates the unitarian and anabaptist doctrines, as they were then understood; but it does not appear to have gone very deeply into abstruse questions and points of controversy, and its general execution is spoken of by the writer just mentioned in disparaging terms. When it was resolved that the Catechism should assume its present form, the task of revising and re-modelling the whole work was assigned to Faustus Socinus, and Peter Statorius, junior; but both of these men being prevented by death from completing their undertaking, it was in consequence transferred to Valentine Smalcius and Jerome Moscorovius, with whom it would appear that Volkelius was also associated. The work, as reformed and completed by these eminent men, was first published in the Polish language in 1605. It was soon translated into different languages, and passed through several editions; amended and enlarged, by a few alterations in the text, but chiefly by the addition of many valuable notes and illustrations from the learned editors. The edition, from which the present translation is made, was published in 1680 at Amsterdam, in Latin, with the following descriptive title page: 'Catechism of the Churches of Poland, which confess according to the Scriptures, one God, the Father, his only begotten Son, Jesus Christ, and the Holy Spirit. First published in 1609; and since, by order of the same churches, corrected and more than one half enlarged; revised also and improved by men eminent in those Congregations—John Crellius, Jonas Schlichtingius, Martin Ruarus, Andrew Wissowatius, Benedict Wissowatius, and an anonymous writer, F. C. Illustrated with their Notes.'

Those acquainted with the history of Socinianism will recognize among the names above mentioned, those of some of the most distinguished framers and supporters of that system. A work composed and edited, as this has been, by some of their principal writers, must certainly be allowed to have authority in settling the question, what Socinianism is. It presents us, in a systematic form, with a rule of faith and practice according to the Socinian scheme; and instead of being, as Mosheim would insinuate, a specious and artful summary of their doctrine, designed only to impose upon strangers, it insists with peculiar earnestness, and dwells at the greatest length, on those very tenets, which were most likely to bring upon them obloquy and persecution. From the nature of this work, much of it, of course, relates to subjects on which all christians are agreed; but in the extracts, which we are about to make, we shall confine ourselves

chiefly to such as give the Socinian peculiarities. In this way we shall be able, at the same time, to do justice to the old Socinians by allowing them to speak for themselves, where they are most liable to misrepresentation; and also to the modern Unitarians, by showing that they are not to be confounded with them.

It is charged upon the Socinians as a fundamental error, that they gave a dangerous and pernicious latitude to the use of reason in the interpretation of the Scriptures. But the canon, they lay down on this subject, is one against which, we think, it would be difficult to object.

‘By what means may the more obscure passages of Scripture be understood?

‘By carefully ascertaining, in the first instance, the scope, and other circumstances, of those passages, in the way which ought to be pursued in the interpretation of the language of all other written compositions. Secondly, by an attentive comparison of them with similar phrases and sentences of less ambiguous meaning. Thirdly, by submitting our interpretation of the more obscure passages to the test of the doctrines which are most clearly inculcated in the Scriptures, as to certain first principles; and omitting nothing that disagrees with these. And lastly, by rejecting every interpretation which is repugnant to right reason, or involves a contradiction.’ p. 18.

Unitarians generally, and doubtless most christians of other denominations, would consent to the correctness of these laws of interpretation. The office and authority they assign to reason, are the same assigned it by Mr. Locke; who, in his excellent chapter on ‘Faith and Reason, and their distinct provinces,’ expressly asserts, that ‘there can be no evidence, that any traditional revelation is of divine original, in the words we receive it, and in the sense we understand it, so clear and so certain, as that of the principles of reason; and therefore, nothing that is contrary to and inconsistent with the clear and self-evident dictates of reason, has a right to be urged or assented to as matter of faith wherein reason has nothing to do.’

Another charge urged against the Socinians is, that they degrade the Son of God into a mere common man. On this subject we choose to give their own language. Speaking of Christ, they ask,

‘What are the things relating to his Person, which I ought to know?

‘This one particular alone,—that by nature he was truly a man, a mortal man while he lived on earth, but now immortal. That he was a real man the Scriptures testify in several places: Thus

I Timothy ii. 5, "There is one God, and one mediator between God and men, the MAN Christ Jesus." I Corinthians xv. 21, 22, "Since by MAN came death, by MAN came also the resurrection of the dead. For as in ADAM all die, even so in CHRIST shall all be made alive." Romans v. 15, "If through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one MAN, Jesus Christ, hath abounded unto many." John viii. 40, "But now ye seek to kill me, a MAN that hath told you the truth." See also Hebrews v. 1, &c. Such, besides, was the person whom God promised of old by the prophets; and such also does the Creed called the Apostles', which all Christians, in common with ourselves, embrace, declare him to be.

'Was, then, the Lord Jesus a mere or common man?

'By no means: because, first, though by nature he was a man, he was nevertheless, at the same time, and even from his earliest origin, the only begotten Son of God. For being conceived of the Holy Spirit, and born of a virgin, without the intervention of any human being, he had properly no father besides God: though considered in another light, simply according to the flesh, without respect to the Holy Spirit, of which he was conceived, and with which he was anointed, he had David for his father, and was therefore his son. Concerning his supernatural conception, the angel thus speaks to Mary, Luke i. 35, "The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." Secondly, because, as Christ testifies of himself, he was sanctified and sent into the world by the Father; that is, being in a most remarkable manner separated from all other men, and, besides being distinguished by the perfect holiness of his life, endued with divine wisdom and power, was sent by the Father, with supreme authority, on an embassy to mankind. Thirdly, because, as the apostle Paul testifies, both in the Acts of the Apostles, and in his Epistle to the Romans, he was raised from the dead by God, and thus as it were begotten a second time;—particularly as by this event he became like God immortal. Fourthly, because by his dominion and supreme authority over all things, he is made to resemble, or, indeed, to equal God: on which account, "a king anointed by God," and "Son of God," are used in several passages of Scripture as phrases of the same import. And the sacred author of the Epistle to the Hebrews (chap. i. v. 5) shows from the words of the Psalmist (Psalm ii. 7), "Thou art my Son, this day have I begotten thee," that Christ was glorified by God, in order that he might be made a Priest, that is, the chief director of our religion and salvation,—in which office are comprised his supreme authority and dominion. He was, however, not merely the only begotten Son of God, but also a God, on account of the divine power and authority which he displayed even while he was yet mortal: much more may he be so denominated

now that he has received all power in heaven and earth, and that all things, God himself alone excepted, have been put under his feet.

‘But do you not acknowledge in Christ a divine, as well as a human nature or substance?’

‘If by the terms divine nature or substance I am to understand the very essence of God, I do not acknowledge such a divine nature in Christ; for this were repugnant both to right reason and to the Holy Scriptures. But if, on the other hand, you intend by a divine nature, the Holy Spirit which dwelt in Christ, united by an indissoluble bond, to his human nature, and displayed in him the wonderful effects of its extraordinary presence; or if you understand the words in the sense in which Peter employs them (2 Peter i. 4), when he asserts that “we are partakers of a divine nature,” that is, endued by the favour of God with divinity, or divine properties,—I certainly do so far acknowledge such a nature in Christ, as to believe, that next after God, it belonged to no one in a higher degree.’ pp. 51–56.

As to the precise rank which our Saviour held from his nature, it is well known that unitarians of the present day differ in opinion. In England they appear generally to believe in his proper humanity, and so far, therefore, as this particular doctrine is concerned, may be classed with the old Socinians. But in this country a large proportion are supposed to lean towards the Arian hypothesis; and are, therefore, by no means to be confounded with a sect, that acknowledge neither our Lord’s superior nature nor his pre-existence.

But the most remarkable, and indeed the distinguishing doctrine of Socinianism is that, which requires the worship of Christ. We shall state it in their own words, with its proper grounds and limitations.

‘Whence do you prove that divine worship is due to Christ?’

‘Authorities for this are furnished by many passages of Scripture. For instance, Christ says (John v. 22, 23), “The Father hath committed all judgment” (all rule and government) “to the Son; that all men may honour the Son as they honour the Father.” And (Philipp. ii. 9, 11) the apostle writes, “Wherefore God hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” It would appear also from these testimonies,—although there existed not, in so many words, an express command for adoring Christ,—that that sublime sovereignty wherewith he has been invested by God requires from us the divine worship of him. For in every government honour is due from the subjects;—in the

divine government, divine honour ; in human governments, human honour. And for this reason also, when Christ was about to be introduced into the future world, it was said, "Let all the angels of God worship him" (Heb. i. 6) ; which honour certainly is no other than divine. But if the angels, as they adore God, ought to adore Christ also, as a Lord given to them by God—how much more ought men to do this, to whom he is with peculiar propriety given as a Lord, and to whom alone he is given for a Saviour !

'But how do you show that we may in our necessities address our prayers to the Lord Jesus ?

'First, from this consideration,—that he is both able and willing to afford us assistance ; and understands our prayers. Secondly, because we have exhortations to this duty given us by the Lord himself and by his Apostles. And lastly, because examples of this practice may be seen in holy men.' pp. 190–191.

After stating these grounds more at large, they proceed :

'I perceive that we may address our prayers to the Lord Jesus :—state now what the reasons are which impel us to do this freely ?

'These you may have understood from the preceding declarations : for all that has hitherto been said concerning the invocation of Christ incites us to pray to him ; but chiefly his most tender and benevolent affection towards us, and that union of nature, which leads us to venture with a somewhat greater confidence to approach him, whose condition of life was at one time the same as our own : while, on the contrary, the sublimity of the nature of the supreme God, which is at all times most distantly removed from ours, may in a manner overawe our humility. And this was the very reason why God committed to the man Christ the charge of our salvation—that he might thus succour our weakness, and excite and maintain our confidence.

'Is not the first commandment of the decalogue altogether changed by this addition ;—that we are bound to acknowledge Christ as God, in the stated sense, and to approach him with divine worship ?

'That commandment is in no respect changed ; for it only requires that we have no other Gods before God. But Christ is not another God, since God has communicated to him of his divine and celestial majesty, and has so far made him one and the same with himself. Nor has God by this commandment deprived himself of the power of conducting his Christ to celestial authority, and by this means extending his own glory ; but only bound us down, by his law, that we presume not, of our own accord, to join any one with himself in divine worship and honour. The command, therefore, to have and worship but one God only, remains in force ; the mode, alone, of worshipping him is changed, in so far as that the only God was formerly worshipped without Christ, but is now worshipped through Christ.' pp. 194, 195.

‘Is there any difference between the honour of God and the honour of Christ?’

‘There is this difference, that we adore and worship God as the first cause of our salvation, but Christ as the second. We direct this honour to God, moreover, as to the ultimate object; but to Christ as an intermediate object: or, to speak with Paul (1 Cor. viii. 6), we worship God as him “from whom are all things, and we in him;” that is, are in him while we direct all our religious service to him;—but Christ, as him “by whom are all things and we by him:” that is, are by him, while we direct our religious service and worship to God by him.

‘What think you of those persons who believe that Christ is not to be invoked or adored?’

‘Since they alone are Christians who acknowledge Jesus to be the Christ, or the heavenly king of the people of God, and who, moreover, worship him on a religious ground, and do not hesitate to invoke his name; on which account, we have already seen that Christians are designated as those who called on the name of the Lord Jesus Christ,—it is easily perceived that they who are disinclined to do this, are so far not Christians; although in other respects they confess the name of Christ, and declare that they adhere to his doctrine.’ pp. 196, 197.

All the modern unitarians, of whom we have any knowledge, concur in rejecting this system of subordinate worship. It is certainly very strange, then, that they should be represented as belonging to a church, whose principles exclude them from her communion, and even deny to them the christian name. The views, generally entertained on this subject by the unitarians in England and this country, are well expressed by the venerable Lindsey:—‘Love, honour, reverence, duty, confidence, gratitude, and obedience are, and will be certainly for ever, due from us of mankind to the Lord Jesus for his immense love to us, and on account of his perfect holiness, excellency, power, dignity and dominion; but *religious worship* is the incommunicable honour and prerogative of GOD ALONE.’

There is another singular feature of Socinianism, relating to the manner, in which Jesus acquired his knowledge of the Divine will, that entirely distinguishes it from modern unitarianism. The Socinians believed in the literal ascent of Christ into heaven after his baptism, and before he commenced his public ministry; where they suppose him to have received his instructions, and to have been qualified for his high office as Mediator. They thus state the doctrine and its authorities.

‘By what means did the Lord Jesus himself acquire his knowledge of the divine Will?’

‘By ascending into heaven, where he beheld his Father, and that life and happiness which he was to announce to us ; where also he heard from the Father all those things which it would behoove him to teach. Being afterwards sent by him from heaven to the earth, he was most largely endowed with the Holy Spirit, through whose inspiration he proclaimed what he had learnt from the Father.

‘By what testimonies of Scripture do you prove these things ?

‘That Christ ascended into heaven, he himself testifies, John iii. 13, where he thus speaks : “ No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.” And that he saw his Father he testifies in the same Gospel, chap. vi. 46, where he states, “ Not that any man hath seen the Father, save he which is of God, he hath seen the Father.” That he beheld the life and happiness which he announced to us, is evident both from what he himself declares (John iii. 11), that he testified what he had seen ; and also from what John the Baptist asserts concerning him in the same chapter (ver. 31, 32), where he observes, “ He that cometh from above is above all,” “ What he hath seen and heard, that he testifieth.” That he heard and learnt from the Father what he was to teach to others, appears partly from the passage just cited, and partly from what Christ declares, John viii. 26, “ I speak to the world those things which I have heard of him :” and (ver. 28), “ As my Father hath taught me I speak these things.” With which agrees ver. 38, “ I speak that which I have seen with my Father :” and also, what he states chap. xii. 49, 50, “ I have not spoken of myself ; but the Father which sent me, he gave me commandment, what I should say, and what I should speak.” “ Whatsoever I speak, therefore, even as the Father said unto me, so I speak.” Whence likewise it is, that he says, his doctrine and word are not his, but the Father’s who sent him. That he had descended from heaven, or come forth from the Father, is intimated in some of those very passages which I have just quoted ; namely, John iii. 13 and 31 : to which may be added John vi. 38, “ I came down from heaven not to do mine own will, but the will of him that sent me :” and chap. xvi. 28, “ I came forth from the Father, and am come into the world.”” pp. 170–172.

It is hardly necessary to say, that modern unitarians regard the doctrine above defended as visionary and extravagant in the extreme. Some consider the passages adduced to support it as referring to our Lord’s pre-existence, and some interpret them as figurative expressions ; but none draw from them the conclusions which the Socinians did.

The views entertained by the Socinians respecting the efficacy of Christ’s death in the salvation of sinners were also in some respects peculiar. Take the answers to the following questions.

‘But did not Christ die also, in order, properly speaking, to purchase our salvation, and literally to pay the debt of our sins ?

‘Although Christians at this time commonly so believe, yet this notion is false, erroneous, and exceedingly pernicious; since they conceive that Christ suffered an equivalent punishment for our sins, and by the price of his obedience exactly compensated our disobedience. There is no doubt, however, but that Christ so satisfied God by his obedience, as that he completely fulfilled the whole of his will, and by his obedience obtained, through the grace of God, for all of us who believe in him, the remission of our sins, and eternal salvation.’ pp. 303, 304.

‘But what do you conceive to be the meaning of the declaration,—that Christ has redeemed us and given himself a ransom for us?’

‘The term REDEMPTION, in most passages of Scripture, means simply LIBERATION; but by a more extended figure, it is put for that liberation for effecting which a certain price is paid. And it is said of the death of Christ, that he has liberated us by it, because by means of it we have obtained our freedom both from our sins themselves, that we no longer serve them; and also from the punishment of them, that being snatched from the jaws of eternal death we may live for ever.

‘But why is this deliverance expressed by the term redemption?’

‘Because there is a very great similarity between our deliverance and a redemption properly so called. For as in a proper redemption there must be a captive, the person who detains the captive, the redeemer, and lastly, the ransom, or price of the redemption; so also in our deliverance, if we speak of our sins themselves, man is the captive—they who detain him are sin, the world, the devil, and death: the redeemer of the captive are God and Christ; and the ransom, or price of the redemption, is Christ, or his soul paid by God and by Christ himself. The only difference lies here, that in this deliverance of us from our sins themselves, no one receives any thing under the name of ransom, which must always happen in a redemption properly so called. But if we speak of our deliverance from the punishment of our sins, we owe this to God, Christ having delivered us from it when, in compliance with the will of God, he gave himself up to death for us, and through his own blood entered into the heavenly place: which obedience of his son unto death, and the death of the cross, God accepted as an offering of all the most agreeable to him. But this is not to be understood, nevertheless, as importing that God, literally speaking, had received the full payment of our debts; since Christ was a victim of his own, provided by himself, as was also the case in the yearly sacrifice (the type of the sacrifice of Christ); and owed every thing to God through himself, and in his own name; and although his obedience was the highest and most perfect of any, yet he received an incomparably greater reward for it. Wherefore this ought to be ascribed

to the unbounded grace and bounty of God ; because he not only did not receive any part of what we owed to him, and because he not only forgave us all our debts ; but also because he gave a victim of his own, and that his only-begotten and best-beloved son, that lamb without blemish, for us and our sins, not that he might pay himself any thing for us (for this would be a fictitious, not a real payment), but might create for us so much greater and more certain a right to pardon and eternal life, and might bind himself by such a pledge to confer this upon us ; and might also convert us to himself, and bless us with the other signal benefits of which we stood in need.' pp. 313-315.

It is difficult to understand the precise meaning intended to be conveyed by the preceding quotations. We can understand enough of it however to know, that but few unitarians at the present day would be willing to subscribe to it as a part of their creed.

Many among them would also be disposed to demur at the sentiments advanced in this Catechism on the subject of Justification. After defining faith to be 'such an assent to the doctrine of Christ that we apply it to its proper object,' and justification as being 'when God regards us as just, or so deals with us as if we were altogether just and innocent, which he does in the New Covenant in forgiving our sins and conferring upon us eternal life :—they ask

'Is no one justified without faith in Christ ?

'No one whatever. But this must be understood of the time after Christ had appeared—in reference to which also those words of Peter (Acts iv. 12) are to be interpreted, that "there is none other name (besides that of Jesus) under heaven given among men whereby we must be saved." For this cannot be affirmed in respect to the time which preceded the appearance of Christ. For though all who at any time believed in God were justified through faith, as may clearly be gathered from the eleventh chapter of Hebrews, yet they were not justified by faith in Christ, but simply by faith in God. For though all are justified by faith in Christ, they are also justified by faith in God, provided they believe in God through Christ, but not else. Let it be added, that even that mode of justification by faith in God, once in use under the law, was not comprehended in the Covenant given by Moses, but depended merely on the grace of God ; but that now the mode of justification by faith is comprised in the Covenant itself. Whence the apostle states (Gal. iii. 22 &c.) that faith came by the gospel.' pp. 346, 347.

It is proper also to notice that the Socinians were staunch anabaptists, maintaining that the rite of baptism could not properly be administered except upon adults and by immersion.

To the question 'Do infants at all belong to this rite?' they answer

'If you look to the custom of the ancient apostolic Church, and to the end for which this rite was instituted by the apostles, it does not pertain to infants; since we have in the Scriptures no command for, nor any example of, infant baptism, nor are they as yet capable, as the thing itself shows, of the Faith in Christ, which ought to precede this rite, and which men profess by this rite.

'What then is to be thought of those who baptize infants?

'You cannot correctly say that they baptize infants. For they do not BAPTIZE them,—since this cannot be done without the immersion and ablution of the whole body in water: whereas they only lightly sprinkle their heads—this rite being not only erroneously applied to infants, but also, through this mistake, evidently changed. Nevertheless, Christian charity incites us, until the truth shall more and more appear, to tolerate this error, now so inveterate and common, especially as it concerns a ritual observance, in persons who in other respects live piously, and do not persecute those who renounce this error.' pp. 252, 253.

On this subject modern Unitarians hold every possible variety of opinion; some believing in infant baptism, some in believers' baptism, some in proselyte baptism, and some doubt the perpetuity of the ordinance. In this country they almost universally adopt the practice of infant baptism by sprinkling. Is it not passing strange, then, that they should be forced into the bosom of a church like the Socinian, that must immediately cast them forth as unbaptized?

It is often said of the Socinians, that they believed in the annihilation of the wicked after a certain duration of punishment. If we can confide in the statements contained in a note from the pen of Benedict Wissowatius, this is a mistaken idea. After appealing to a number of Socinian works in the highest repute, he thus concludes:

'It is therefore a mere calumny of some persons, that these churches, which choose to be called simply Christian, but which by others are commonly styled Ebionite, Samosatenite, Arian, Photinian or Socinian, deny the resurrection and the punishment of the wicked. For it is evident from the cited authorities, that they, equally with others, constantly maintain that there will be a resurrection both of the just and of the unjust—and that the latter shall be consigned to everlasting punishment, but the former admitted to everlasting life.' p. 367.

If by 'everlasting punishment' is meant the doctrine of the 'proper eternity of hell torments,' it is a doctrine which most Unitarians of the present day concur in rejecting; some under-

standing by that 'everlasting destruction' to which the wicked are to be consigned, an absolute annihilation ; others conceiving of their sufferings as consequential, and indefinite as to their duration ; and others, that all punishment will be necessarily remedial, and will end at last in a universal restoration to goodness and happiness.

More might be said of the distinctive peculiarities of Socinianism, as they are unfolded in this Catechism. We have cited passages enough, however, to explain the system ; and more than enough to convince every reasonable person, that there is not a shadow of pretext for confounding it with modern Unitarianism. It is true, the Socinians held to a particular form of Unitarianism, but to a form of it, that is now universally exploded. We do not believe it could find in this country, or in England, a single advocate. Why then perpetuate the name, when the sect has become extinct ? Nay, how glaringly absurd is it to give the name to an Unitarian of the present day, when it is perfectly understood, that no Socinian church could, consistently with her principles, have tolerated such a man in her communion, but must have cast him forth as an unbaptized person and an unbeliever ?

At the same time, we do not look upon this grievance as affording occasion for much feeling on the part of the Unitarians. We have always regretted to find them so sensitive on this point. Suppose they are called Socinians by a most unjustifiable abuse of language—of what consequence is the name ? Some of the most numerous and powerful sects have risen up, and spread themselves over the whole world, under a name, which their enemies fixed on them in scorn. This is remarkably true of the Methodists and the Quakers. The Anabaptists, too, according to Robinson, are indebted for their name to 'a Swiss pedant, who could not die easy without letting the world know that he understood Greek.' It is also to be considered, that when the epithet in question is applied to Unitarians, it is commonly done from mere ignorance, rather than from a malicious disposition—a large proportion of our opponents being about as well acquainted with our history, as the preacher at the west, who gravely inquired of an English gentleman lately settled there, 'whether we were not called after a person by the name of *Unit.*' Besides, even in the case of the better informed among the Trinitarians, if a consciousness that their cause cannot be defended by fair reasoning, and that it is losing ground every day, should sometimes tempt them to resort to personal abuse, and to apply an odious epithet, which they know in their consciences might as well be applied to themselves—even in this case, we should

be much less disposed to resent the injury, than to pity the occasion of it. We admire the direct and forcible language of the 'Barrister' on this subject. 'To incur,' says he, 'the epithet of *Socinian*, is to me a matter of the most perfect indifference. To give an opponent an *appellation* instead of an *argument* is to give proof at once of a barren mind, and a bad cause. The great inquiry is, whether the statement made, or the doctrine advanced, be true or false. If true, it is no more an answer to the argument to call the writer a Socinian, than to call him a soap-boiler. It has no more to do with the matter, than the cast of his complexion, or the colour of his coat. Socinus can have no claim upon my veneration; I have never concerned myself with what he believed, or with what he taught. If, on any point, I should chance to concur in sentiment with him, the coincidence would not weaken my conviction; if, on the other hand, I chanced to run counter to his conclusions, this fact would by no means unsettle my belief. The Scripture is my authority, and on no other authority will I ever knowingly lay the foundation of my faith.'

There are many other reasons, which induce us to regret that Unitarians have manifested so much sensitiveness on this point. It has afforded to our opponents something like an argument to prove, that we deserve the name; because, as it has been shrewdly observed, men are seldom much affected by an unjust accusation, but from *some* justice in it. It has also served to divide the Unitarians against themselves, as it has led many of the Arian persuasion, in their zeal to wipe off the stigma of this bad name, to join with the rest of the world in fixing and confining it to those who believe in our Saviour's proper humanity—a most ungenerous proceeding, as it is certain the name no more belongs to one than the other. It seems, also, to be attended generally with the belief, that odium is justly attached by christians to the Socinian name; but there is no foundation whatever for this prejudice. Who, that is acquainted with the history of the reformation, would not rather be called after Socinus, than after Calvin? At the very mention of Calvin's name, the voice of his brother's blood cries to us from the ground. On the contrary, every thing, that we know of the public and private life of Socinus, would lead us to hold his name in honourable remembrance.\* Some there are, who have called in question the extent and accuracy of his learning; but none ever impeached the integrity of his character; none ever doubted the greatness of his genius, the suavity of his

\* See our Number for July and August, p. 313.

manners, his quickness in reading the signs of the times, and his wonderful facility in turning to his advantage every favourable circumstance. Nothing was wanting but a system better suited to the tastes and capacities of the multitude, and the political aids enjoyed by the other reformers, to have made this man one of the most successful, as he certainly was one of the most accomplished heresiarchs the world ever knew.

It would do dishonour to no man to be allied to the Polish Socinians. That very looseness and feebleness in the government of Poland, which threatened for a long time, and at last effected its dissolution, were most favourable to freedom of thought and speech. Thither, therefore, as to an asylum, resorted the bold and enterprising scholars of that day, when driven from their own homes by persecution for daring to outstrip the age in their inquiries. There they enjoyed all the advantages that can flow from books, conversation, and liberty, and their writings and their history show that they did not misimprove them. It is the testimony of one of their bitterest enemies, who was an eye-witness of their actions, that they 'resembled the ancient Donatists, their lives were blameless, but their doctrine was heretical; their simplicity, innocence, fidelity and industry are admirable, but their doctrine is damnable.'

Various opinions have been formed and expressed of the Socinian system. Beza has said of it, 'that it was the very bottom lie of the devil's heart.' South, also, that high priest of ribaldry, avers that 'the Socinians are impious blasphemers, whose infamous pedigree runs back from wretch to wretch, in a direct line, to the devil himself, and who are fitter to be crushed by the civil magistrate, as destructive to government and society, than to be confuted as merely heretics in religion.' The catholics, likewise, point to Socinianism as the *caput mortuum* of protestantism,—the certain consequence of its principles, and the certain death of Christianity. But the cool and impartial examiner will choose rather to listen to the often quoted words of the good archbishop Tillotson. 'To do right,' says he, 'to the writers on that side, I must own, that, generally, they are a pattern of the fair way of disputing and debating matters of religion, without heat and unseemly reflections upon their adversaries. They generally argue matters with that temper and gravity, and with that freedom from passion and transport, which becomes a serious and weighty argument, and for the most part they reason closely and clearly, with extraordinary guard and caution; with great dexterity and decency, and yet with smartness and subtlety enough, with a very gentle heat and few hard words; virtues to be praised wherever they are found, yea, even in an enemy.

and very worthy of our imitation. In a word, they are the strongest managers of a weak cause, and which is ill founded at the bottom, that perhaps ever yet meddled with controversy; in so much, that some of the protestant, and most of the popish writers, and even of the Jesuits themselves, who pretend to all the reason and ability in the world, are, in comparison of them, but mere bunglers. Upon the whole matter, they have this one great defect, that they want a good cause and truth on their side, which if they had, they have reason, and wit, and temper enough to defend it.'

As to the system they framed, it no doubt has its deficiencies and its redundancies. They never pretended it was perfect, nor imposed it, as such, on others. They never gave even to this Catechism, which was designed as an exposition of their opinions, the authority of a rule of faith, to be binding on succeeding generations, in the face of increasing light and knowledge. It was their maxim, as we find it expressed in the preface to this work, '*We do not think we ought to be ashamed if in some respects our church improves.*' A noble sentiment, which deserves to be written with a pen of iron upon a rock of adamant: a noble sentiment, which we should rejoice to see inscribed in golden characters, on every temple in the world. Upon the whole, when we consider the fine spirit, that animated these men, and how much they actually accomplished, notwithstanding the comparative darkness of the age, and the other disadvantages with which they had to contend—when we consider how much of truth they discovered—how much of consistency and fixedness they obtained, and how much they contributed to carry forward the work of reformation—we cannot speak of their generous and disinterested exertions but in terms of high applause. And when, too, we remember how much these exertions were indebted for their first impulse, as well as for their harmony and success, to him from whom the sect derives its name, we cannot but join in the sentiment expressed in the epitaph upon his tomb-stone, '*LUTHER TOOK OFF THE ROOF OF BABYLON; CALVIN THREW DOWN THE WALLS; BUT SOCINUS DUG UP THE FOUNDATIONS.*'\*

\* *Tota licet Babylon destruxit tecta Lutherus,  
Muros Calvinus, sed fundamenta Socinus.*

## ARTICLE XVI.

*Life of Michael Martin, who was Executed for Highway Robbery, December 20, 1821; as given by himself.* Boston: Russell and Gardner. 8vo. pp. 102.

WE deem a notice of this book important, because of the views which it gives of human nature; in this respect every biography is valuable; and next, because of its immoral tendency.

This is the history of as adroit and accomplished a villain as can be found in our prisons, or in the records of our criminal courts. Michael Martin was born in Ireland in 1795. His early youth was marked by disobedience to his parents, malignity of temper, dishonesty, strong and ungoverned passions, and by an impetuous curiosity and spirit of enterprize in vice and mischief. His early habits were those of intemperance and debauchery; and becoming acquainted with a most artful highwayman, they pledged themselves to each other, and pursued for some time in Ireland, and afterwards in Scotland, an almost unexampled course of successful and bold robbery. Obligated by the fear of apprehension to leave his own country, he took passage for the United States, and arrived in Salem in 1818. Here he resided for some time in a respectable private family in the capacity of a labourer; after which, being enabled by a legacy from his father, he commenced the profession of a brewer in Portsmouth; but failing of success in this business from his own miscalculations, he went into Canada, where he engaged again in his former habits of plunder and highway robbery, until he returned to the United States the last spring; here after several successful robberies, he was apprehended in Springfield in August last; and at the session of the supreme court in October was convicted of the robbery, with an intent to kill, of a gentleman on Medford turnpike. The evidence against him being full and conclusive, and the crime a capital offence, he was condemned and executed at Lechmere Point, Cambridge, on the 20th day of December last. This narrative is represented as having been taken from his own mouth by the gentleman who has given it to the public. Although a very extraordinary history, and very much doubted by many sensible men, yet it contains nothing absolutely incredible. It should however be recollected, that a man capable of such atrocious crimes may be easily conceived to be ready, from very light motives, to represent his own conduct in a manner to give it an air of heroism.

It may be justly said that no kind of writing is more universally interesting than biography; and none may be made more instructive and useful. This last remark however applies much rather to the lives of good than of bad men; unless, in the latter case, their vices are exhibited in a way to excite that strong disgust and abhorrence with which they ought always to be regarded; and the connexion between their vices, and their ignominy and suffering and punishment, is made so apparent, as in fact they are always invariably associated, that men are compelled, at every step in the progress of the history, to feel and acknowledge, that it is as foolish as it is criminal to do wrong; and that every motive of interest and duty combine to dissuade men from vice. But where the vices of a man are so garnished over, that we can look at them without any powerful alarm to our moral sensibility; where the circumstances by which they are accompanied, make them appear rather as the brilliant efforts of genius and enterprise, than as the gross crimes, which they actually are; where, in speaking of them, an effort is made to soften them by the use of terms, by which without doubt those who commit them endeavour to conceal their deformity from themselves, and to quiet their own consciences; as when in the case before us robbery is termed only *lifting*, and picking pockets only *borrowing* money; and where especially their vices are represented as associated with virtues, which serve as a compensation, and the character of the crime is attempted to be softened by the bestowment of the plunder in charity; and finally, where the story of an almost unparalleled series of crimes is given in a way rather to make men laugh than to make them shudder; there the effect must be bad. This is the objection that we make to the book before us; and it is applicable in all its extent and force.

We have another objection to this narrative of a kind not unlike the foregoing. The writer seems to have taken particular pains to persuade us, that the death of this wretched man was that of a hero and a good christian. He repels the suggestion that Martin discovered any emotions of fear or alarm as the last hour drew nigh, as he witnessed the preparations for his execution, or as he ascended the fatal platform. He would have us believe, that after this atrocious villain had made his last extraordinary but unsuccessful attempt to escape, and had given up all hopes of afterwards accomplishing it, his mind underwent a most favourable change; and having made his confessions to his priest and received the holy sacrament, which to our views appears to be nothing short of a profanation of this sacred rite;

and having obtained absolution, the bestowment of which, though claimed as a privilege on the part of the Romish church, is, in the opinions of this protestant community, an unhallowed usurpation; he deems his crimes expiated, and is prepared to die with the self-complacency of a good man; satisfied, according to his own account, from which we think something may be inferred as to the *sincerity* of his penitence, that the continuance of his life would only restore him to the same course of crimes, which was now about to be cut off by the righteous judgment of the laws. On the whole, we can hardly conceive of any thing of this nature of a more pernicious moral tendency with a considerable part of the community; or more likely to encourage and embolden men in the commission of crimes than such a history as this; in which we see a young man, after a long course of most atrocious and bold iniquity, always successful in his crimes, and always escaping detection in a most extraordinary manner until the last act; and, when apprehended and condemned, and there remained no chance of escape, represented as suddenly atoning for his crimes by his confessions; receiving a sentence of forgiveness and an assurance of future felicity from a minister of religion; expressing his wish that others could know how easy and happy he felt; and then departing in a manner adapted rather to excite sympathy and admiration, than that detestation and horror, which his crimes and their terrible consequences ought to inspire.

To the life is subjoined the will of the criminal, by which he undertakes to dispose of his property and his body: for this last he expresses his earnest solicitude that it might not fall into the hands of the surgeons; and the writer of this narrative, to whom the execution of this will was intrusted, is careful to inform us, that his wishes have in this respect been most scrupulously complied with. We hope indeed for the honour of our community, that it is not true, as is confidently reported, that a mob composed of the countrymen of this miserable man, whom no doubt they regarded as a kind of martyr, went to the jail on the night of the execution and demanded his body; and, having buried it at low water mark, placed a guard to secure it from those to whom, it is certainly a defect in our laws that our courts of justice are not authorized to award it by their sentence.

Having said thus much of this book, we hope we shall not be considered as departing from our province, if we come now to our principal object, and with all due deference to the opinions of the wise and good, express our serious sentiments on a

subject, intimately associated with the political and moral welfare of our community.

There exists among us, it is every day apparent, a morbid sensibility as to capital executions; and the state of public sentiment in regard to them strongly tends to defeat the great purposes for which we resort to so dreadful an alternative. Far be it from our wish to encourage a spirit of cruelty; or in any way to allay or hinder that truly christian humanity, which forms a remarkable characteristic in the present state of civilized society, and of our own community in particular. But our pity is often very much misplaced; and what we call mercy is only cruelty to the community, and perhaps even to the offenders themselves. That we have a right in some cases to take the life of a fellow creature is a position we shall not undertake to maintain, deeming it sufficiently established; at least so long as our laws enjoin on courts, juries, and officers, the duty of inflicting death as the penalty of certain crimes. The infliction of such a punishment seems in many instances to be a necessary part of self-defence; since there cannot be a doubt that the fear of it often affords the only preventative against crimes, by which our own lives would otherwise be continually put at hazard. The love of life is the strongest passion of our nature; and is often found in all its vigour in cases, where it would seem that life could have no value. No substitute that could be devised would be as effectual in preventing crimes. Corporal chastisement, hard labour, perpetual imprisonment, have few terrors compared with a public and ignominious execution; and nothing is wanting to render this punishment as effectual as we should suppose it would be, but the certainty of detection and of the punishment following the detection. If it be said in reply, that in England where so many offences are made capital, the fear of death contributes little to the prevention of crimes, we only reply, that there the severity of the punishment is so disproportioned to the nature of the crimes, for which men are in many cases exposed to suffer death, that the class in the community, on whom they are designed to operate, are driven to a kind of desperation in vice, and feeling, after the first offence, which is perhaps comparatively trivial, that they are already liable to the severest penalty which a human tribunal can inflict, they consider the Rubicon as already passed, 'the worst as over,' and proceed without concern to the excesses of vice. These remarks do not apply to *our* penal code; in which the number of offences made capital are few, and of a nature of all others to render such a penalty just and necessary.

Since then such penal laws exist among us ; and our penal code has received all the improvement, which as yet the wisdom and mercy of the wisest and best men in our community after most anxious study have been able to give to it ; the public safety demands, that it should be peremptorily and rigidly carried into execution. Every man should feel himself interested in the detection and punishment of the guilty. The end of capital punishments is not the expression of public resentment of the crime ; not the infliction of pain or death upon the guilty, as though this pain or death could make any compensation or atonement for the criminal acts ; but solely by such tremendous examples of the consequences of vice to deter others from its commission. But penal laws which are not executed, or which are easily evaded, or which are executed in a manner that indicates on the part of those persons, by whom they are established and enforced, a distrust of their justice or propriety, are likely to fail entirely of their proper purposes, and to do more injury to the community than if no such laws existed.

The only way, in our humble apprehension, to make such laws effectual, is as far as possible to make it certain that they will be executed, where the guilt is clear ; and without indulging in any refinements of cruelty, than which nothing tends more to injure the moral character of society, to make the circumstances of their execution as terrible as possible.

In regard then, first, to the conviction of a criminal, we think it is to be lamented that the sentiment seems every day to be gaining ground with us, that men are only to be condemned upon direct and positive testimony ; and that proof, which is merely circumstantial and presumptive, will not justify a conviction. We have only to say in this case, that crimes seek concealment ; that men can seldom be induced to commit a crime in the presence of others ; and that, from the nature of the case therefore, direct evidence can hardly be expected in any instance of capital crime, unless it be from an accomplice, whose testimony is certainly to be received with great distrust. We answer next, in the common language of the law, ‘ that circumstances will not lie ; ’ and although no man should be willing to bring in a verdict of guilty as long as there remains a reasonable doubt of the guilt of the accused, or a reasonable presumption of his innocence ; yet that often indications of guilt, which are in themselves trivial, speak most eloquently ; and upon a mind intelligent, considerate, and accustomed to weigh evidence, a connected series of circumstances will be even more convincing, than the most positive asseverations on the part of those who call themselves eye-witnesses, or even than the confessions of the ac-

cused themselves. Direct testimony may be false; but there are innumerable cases of circumstantial proof in which imposture is nearly impossible. We consider it to be lamented that jurors seem not to understand, or not to be disposed to keep within, their province; and, mistaking their proper responsibility, suffer their own private opinions to interfere with their duty to their country; as when for example an opinion of the unlawfulness of taking life, except where life has actually been taken, induces them to give a verdict of acquittal contrary to their own convictions and their oaths, when the law itself would condemn the accused to death. Such cases only prove that men are sometimes disposed to violate a *manifest* duty from a mistaken zeal to perform a *questionable* one; as for example such a man as the wretched Martin could not probably be brought to eat flesh on Friday, though he might have no scruple to take the life of another on that day.\* We apprehend it to be the duty of a jury to judge merely of matters of fact, and of testimony as applied to the law; and to give their verdict accordingly of guilt or innocence; but with the penalties of the law itself, they have nothing to do. The responsibility of the law rests on those who enacted it. Under the influence of this false sentiment, it has recently happened in a neighbouring state, that an individual, accused of committing a rape under circumstances of most shocking barbarity, a crime at least as revolting to the feelings of cultivated society as even murder itself, and the proof of whose guilt was established by ample testimony, has been acquitted, simply because in the opinion of some of the jury, such a crime ought not to have been made capital.

We have something to remark, in the next place, on the *manner* in which capital sentences are carried into execution among us; which in our judgment tends in a great measure to defeat the purposes of such punishments.

In the first place, the execution of the sentence is usually delayed more than a month, and reprieves are in some instances perhaps too easily obtained. The postponement of the execution for so long a time is injurious to the public; it is too heavy a tax upon the public sensibility; for after the day is announc-

\* Such a supposition as the above will not be deemed invidious or uncandid, if the following is founded in fact. 'I cannot give a clearer idea of the nature of superstition than by what appeared in the conduct of some Roman catholics in Ireland, who, I have been told, broke into a house, where they were-guilty of robbery and murder, but, sitting down to regale themselves, would not taste flesh meat, because it was Friday.'

PRIESTLEY'S *Institutes of Nat. and Revealed Religion*, vol. I. p. 91.

ed, a considerable part of the community are looking forward continually with painful anxiety to its arrival. Next it excites too strongly the public sympathy. After the first shock, which we receive from a knowledge of the crime and conviction, is in a degree over, and the execution of the sentence is delayed, we begin to lose sight of the crime and to think only of the individual who is to suffer; and instead of the deep horror which we ought to feel for his guilt, there arises at last a sentiment of pity and tenderness towards the unhappy victim; we begin to think the laws themselves are cruel and severe; and under these circumstances a large part of those, who are assembled at such spectacles, depart rather with feelings of hostility towards the government, which establishes such penalties, than with a conviction of the justice of the sentence, and a proper indignation against the crime.

In the next place, after the conviction of the prisoner, he becomes a particular object of public attention. Innumerable persons are suffered to visit him, whether they are in any way connected or acquainted with him or not; some doubtless from benevolent sympathy, and others from wanton and improper curiosity, which ought not to be gratified. Then again he is visited by persons of various sects of religion, each anxious (unless the prisoner is at once decided in his religious profession) to make him their proselyte, and to assure to their sect the honour of his conversion. Recently in Baltimore, a condemned robber was publicly baptised in the prison yard, and admitted to the communion of the baptist church; and after his execution, his body was delivered to their charge and buried by this church in public funeral procession. In almost every case the convict is encouraged to believe, and sure to express his confidence, that the felicity of a better state is in reserve for him; that through the merits of Christ all his sins will be pardoned; and as, according to the best of our recollection, Hare a most atrocious robber, a few years since executed at the south, expressed himself, he regards the scaffold but as the *threshold of heaven*; or as Phillips, not long since executed for murder in this town, confidently expressed himself, as about to enter into the arms of Jesus; or as in the still later case of Martin, he desires that others should know how *happy* he is in his religious hopes and attainments. Then perhaps he is carried through the streets on the way to his execution, as in a recent case among us, with the arms of the priest around his neck; and at the place of execution extraordinary precautions are taken, perhaps, as in the case of Phillips, (for

whom the scaffold was so contrived that when he fell he should be entirely secluded from public observation,) that the public sensibility should not be shocked; and at last comes the history of the prisoner, in which as in a late case at Albany, we are told of his religious experiences, and of his truly firm, and pious, and christian death. So that, in fine, the sympathies of the public are altogether in favour of, the criminal, and that part of the community, who do not reflect, but trust themselves entirely to what they see and feel, come away from such a spectacle with pity towards the unfortunate victim, and perhaps with a conviction that a course of crimes and profligacy pretty naturally conducts their wretched votary to an enviable termination of this mortal life.\*

All this we think is wrong, and public executions thus conducted have very little tendency to the prevention of crimes. A capital execution is a shocking event; and while there should be no circumstance attending it, which should to any reasonable mind wear the appearance of cruelty; yet on the other hand there should be nothing, which in the public view might soften its horrors. We beg leave on this important and solemn subject to express in conclusion our deliberate opinions. We think in the first place, where the conviction has taken place upon ample evidence, there should be no officious application for pardon, no commutation, and no reprieve, unless there should arise some reasonable distrust of the proof, by which the conviction was founded, or some extraordinary circumstances should appear in mitigation. Whatever contributes in the smallest degree to make the punishment of crimes uncertain, or to multiply the chances of escape from them, does incalculable injury; and tends more than any thing else, to defeat the proper ends of such

\* In Denmark uncommon pains are taken to prepare criminals for death by the conversation and instructions of the clergy. After this they are conducted to the place of execution with great pomp and solemnity. The criminals under these circumstances suffer death with meekness—piety—and sometimes with dignity. The effects of this, I have been well informed, have been in several instances, to induce deluded people to feign or confess crimes, which they had never committed, on purpose to secure to themselves a conspicuous death, and a certain entrance into happiness. There is something in the presence of a number of spectators, which is calculated to excite and strengthen fortitude in a sufferer. 'It is not so difficult a thing,' said Lewis XIV. to his courtiers, who stood round his death bed, 'to die as I expected.' 'No wonder,' says Voltaire, who relates the anecdote, 'for all men die with fortitude, who die in company.' The bravery of a soldier is derived from the operation of this principle in the human mind. *Essay on Public Punishments by Dr. RUSH, Philadelphia.*

penalties. We are of an opinion, in the next place, that as short a time as possible, consistent with humanity should be allowed between the passing of the sentence and its execution. All unnecessary delay in such case is wrong; wrong to the public, for the reasons, which we have assigned; and wrong towards the prisoner, since it has no other effect than to encourage him with the hope of pardon or escape, or to protract his sufferings. The pretence of wanting a month, or six weeks, or eight weeks, in order to prepare a man for the eternal world, proceeds upon a principle too absurd to deserve any consideration. That it is better that men should die penitent than impenitent, no Christian will doubt; but in our humble opinion our condition in a future world will depend much rather on the manner in which we live, than the manner in which we die. In any event, however, the character, and with that, the condition of every individual, will be settled by a judgment, which is infallible; and whether a man would have changed his character, had a longer period on earth been allowed him, is known certainly, and known only to that Being, who will judge his creatures, not by what they actually accomplish, but by what they do, and what they are in relation to the circumstances, in which by his providence they are placed.

Further, the unhappy man should never be made the subject of a foolish or an inhuman curiosity. He should be permitted freely to see his family, or immediate connexions; and to enjoy the visits of any minister of religion whose services would be most agreeable to him; but he should never be given up to the persecution of every zealous man, who through vanity, or folly, or weakness, or perhaps from motives which we honour, might obtrude his services upon him. Further, the intercourse of the minister of religion with him and the immediate effects of this intercourse, should be private. The public can derive no benefit from the religious experiences, in the technical sense of the term, of such men. Moreover, let there be no speeches and no pious exhortations at the gallows; but let it be a scene of silent and unmingled horror. Let there be nothing to relieve the terrors and wretchedness of the spectacle; and with whatever insensibility and indifference a man may meet his fate, let nothing be said of his heroism and christian fortitude. Lastly, let the body be always at the disposal of the court; separate from the advantages to medical science which may be derived from the delivery of the body to the surgeons, since it is evidently a circumstance, which, as in the case of

Martin, is viewed by men in general with great horror, it should be understood to be a necessary part of the penalty. It need not be pronounced with the sentence, but it should always be subjoined to the warrant for the execution. Under circumstances like these, we think capital executions would be regarded with much more terror than they now are; and consequently be much more effectual to the prevention of crimes.

These suggestions may appear to the over fastidious, and the eminently sensitive, severe. We should most deeply lament it, if they afforded any foundation for such a charge. We are confidently persuaded, and it is only under such a persuasion that we could be tempted to utter them, that they are much more compatible with true humanity, than the practices which we have reprehended; if not to the individual sufferer, certainly to the community. We regard the necessity of capital executions with profound sorrow and depression of soul. We do not depend with excessive confidence upon any penal statutes for the prevention of crimes. They will do something; and something may be done by a vigilant police; but still more may be accomplished by diminishing the facilities and breaking up the resorts of intemperance, which is the origin or at least the encourager of almost all the crimes which are committed;\* by every attempt to improve the condition of the poor by rendering them industrious and frugal; by increasing and assisting the means of public education; by inculcating just and rational views of religion, especially as it relates to the moral government of God; by the religious education of children, and particularly by exciting and promoting a high sense of the worth of character, and a purity, intelligence and tenderness of moral feeling and sentiment in every class in the community.

\* 'In all the inquiries that have been made into the state of criminals in this country, (England) it has been uniformly found, that habits of drinking have been either the primary, or the occasional cause. In all the trials at the Old Bailey, the first evidence given is the visit to the public house, and the quantity of gin drank by the parties. All the rest follows of course, and the hardihood or barbarity displayed in the commission of the crime, is clearly traced to the use of ardent spirits.'—*London Ledger*.

## ARTICLE XVII.

*A Sermon occasioned by the completion of the New College Edifice for the use of the Theological Seminary at Andover, and delivered September 13, 1821. By MOSES STUART, Associate Professor of Sacred Literature. Andover, published by Flagg and Gould. 1821. pp. 46.*

THIS is an animated sermon, and the occasion, no doubt, rendered it interesting to those who heard it. We do not know however that it would have attracted our particular attention, had it not been for some remarks and allusions contained in it, of which we feel ourselves compelled to take some notice. Not that we believe them capable of doing half the harm, which is shown by their spirit to have been both desired and designed; but because we do not think it right to let such a spirit pass uncensured, and because, when such side thrusts as these are made, we are not unwilling to show that we mark them, and that we are not defenceless.

In giving a sketch of the sermon, we shall make some observations on the passages alluded to, as we come to them.

The text is the sixth verse of the third chapter of Proverbs, '*In all thy ways acknowledge Him, and He shall direct thy paths.*' It is to the Supreme Being that we are to look for guidance and assistance in all the circumstances of life, in all the events and seasons of our earthly journey—and this acknowledgment is required by every consideration of 'duty, safety and ultimate success and happiness.' But the acknowledgment of God is not merely the profession of the lips—it is 'the actual love and gratitude, and homage and obedience of our spirits.'

The meaning of the text is general; regarding every occurrence of human life. But as the traveller stands in particular need of direction when any new road is presented, so are we called upon especially to acknowledge God and implore his guidance, in those circumstances of life which are new and peculiar.

'In reference then,' the preacher proceeds, 'to this general and obvious principle of duty, I may say that the present circumstances of this seminary, call upon those who belong to it, to pause, and take a survey of their situation, and the duties connected with it, or resulting from it; and to pay those acknowledgments to God, which are due, in respect to the many awful and interesting relations toward him, that we sustain.'

‘It is for this purpose, that the present day has been set apart; and to assist you in the discharge of this duty, I have been requested to address you, on this occasion. I know not how to guide your reflections better, than to follow the plain and simple path, which my own have pursued.

‘Let me, *first*, call your attention to a survey of the PAST; *then* of the PRESENT; and, *lastly*, of the FUTURE CIRCUMSTANCES of this Institution.

‘I. *We will look back and take a view of the PAST.*’ Under this head the preacher invites the attention of his hearers to ‘THE REASONS WHICH LED TO THE ESTABLISHMENT OF THIS INSTITUTION; AND THE PRINCIPLES ON WHICH IT WAS ESTABLISHED.’ The reasons which led to the establishment of the Institution, are implied in the object of it, as stated by the founders, which is, to use their words, to increase ‘the number of *learned* and *able* defenders of the gospel of Christ, as well as of *orthodox*, *pious*, and *zealous* ministers of the New Testament.’

In enlarging on the first part of this object, the increasing the number of *learned* and *able* defenders of the gospel, professor Stuart draws, as we believe, a faithful picture of the ignorance of our clergy, with many bright and eminent exceptions, however, ‘for two generations past,’ and insists ably and at some length on the great importance of learning in the sacred profession, and its intimate connexion with piety and morality. Far be it from us to throw any disparagement on such sentiments as are expressed in this part of the discourse. We warmly approve them—we have always maintained them. There was one remark in this connexion which we thought particularly forcible and shrewd; it is as follows. ‘One conclusive evidence, that various sects of christians, (who affect to despise human learning, as a qualification for the ministry, and to depend only on special divine teaching,) argue to establish the propriety of such views, rather by way of self-defence than from real conviction, is, that no sooner does a man of any considerable learning appear enlisted under the banners of their party, than they bestow upon him their unqualified applause and admiration.’ Who has not seen instances of this? How common it is to meet with zealots who will declaim against literature and mental cultivation as something worse than uselessness and vanity, and who yet will point you with pride and exultation to some one, if they have any, of their own party, who has raised himself, by his talents and diligence, above the level of his fellows?

The second part of the expressed object of the founders was to increase the number of *orthodox*, *pious*, and *zealous* ministers. Some proper remarks are made on the piety and enlightened

zeal which are necessary in the character of the christian minister, and then the other supposed requisite, their *orthodoxy*, is touched upon. And here our own sentiments begin to differ most widely from those which are advocated in the sermon. We do not mean with regard to particular theological tenets alone, for it would be quite unnecessary for us to assert that, but with regard to general inferences and fundamental principles. After giving an enumeration of the doctrines in which the founders of the Institution supposed 'the *peculiarity*, the *essence* and the *glory* of christianity' to consist, and which generally receive the appellation of *orthodox*, the preacher adds, 'They did most sincerely believe that the word of God contained these truths; and consequently, they were persuaded that it is essential to a pious mind to admit them.' Now we cannot acknowledge this consequence, which is so decidedly inferred; we enter, on the contrary, our earnest protest against it. We cannot allow that doctrinal belief has so perfect a command over feeling and practice; we cannot allow that the reception of a peculiar system is so absolutely essential to those varied emotions, and the conduct produced by them, which go to constitute piety. We do indeed believe that doctrine is connected with piety, and that some religious opinions are more favourable to its growth and culture than others, though we will by no means concede that the opinions which we have adopted labour under any disadvantage in this particular, or that those of professor Stuart, and the founders of Andover Institution possess any superiority; but we do not believe that their opinions, or our opinions, or any opinions, as long as they do not interfere with the natural and moral attributes of the Supreme Being, are either essential to, or inadmissible by, a *pious mind*. We are convinced that in every various sect there have been truly *pious minds*. We think that Baxter and Owen and Edwards, although their doctrines are far from coinciding with ours, were men of *pious minds*; and we think that Locke and Newton, and Priestley and Lindsey, although they were far from being what is usually called *orthodox*, were also men of *pious minds*; and if this should be denied—we should hardly think it necessary to defend them.

We now come to one of those invidious allusions to which reference was had in the beginning of this article. We quote it with pain.

'It cannot be denied, that in mentioning the increase of *orthodox* ministers as one of the object which they had in view, they had special reference to the errors of the times in which we live. And if ever it was proper to raise up men, who should be set for the de-

fence of the truths that have been mentioned, that time was now come ; when a system of religion, differing in nothing important from refined Naturalism ; as it banishes at once from Christianity all that is peculiar to it, and elevates it above and distinguishes it from the religion of nature, was advocated with zeal, and was spreading with rapidity.'

By 'a system of religion, differing in nothing important from refined naturalism,' professor Stuart means Unitarianism. For it is not worth while to affect ignorance, and stop, and look round, and put on an air of surprize, and ask what system it is which can possibly be intended by this definition—it is plain enough, that the system of Unitarians is intended. And we are not thus ready of apprehension because we feel the fitness of the comparison, or are at all sensible of the justice of the charge, but simply because that charge has been so often repeated, and has grown so old ; because it is so threadbare a misrepresentation. It is not always, to be sure, or most usually, that the same allegation is conveyed by the same word—Deism is the term by which our religious opinions have been most commonly stigmatized—but Naturalism is the word now getting into use, being borrowed from the German divines, and employed by those who are in the habit of adopting their technical phraseology. What the professor means by *refined* naturalism, it is not so easy to make out—we confess ourselves really at a loss to understand it. If this 'system of religion banishes at once from christianity all that is peculiar to it, and elevates it above and distinguishes it from the religion of nature,' why then it is naturalism at once, and why not say so at once, without weakening the force of the word by joining with it an epithet which seems to have a meaning, and yet, in that connexion, is without one ? The assertion then stands plainly thus, *Unitarianism differs in nothing important from Naturalism*. Now we contend that they do differ most essentially, and at least in one circumstance, if no more, of the very last importance, which is, that the former supposes a direct revelation, and the latter does not. Could professor Stuart be ignorant of this ? That cannot be. Only one more question remains—does he really consider this circumstance as of no importance ? The Naturalist looks upon christianity as an excellent body of maxims and laws, promulgated by an eminently wise and good man, but denies to the system any superior sanction, and to its author any supernatural commission, endowments, authority or power, denies the miracles, the inspired wisdom, the resurrection, the ascension of Jesus Christ. The Unitarian believes that the One Eternal God sent his well beloved Son to redeem a world from the bondage of sin ; that he imparted to him of his own wisdom

to pierce the shades of futurity, and of his own power to stay the course of nature, to still the storm and calm the sea, to rebuke disease and to vanquish death, thereby to prove to men that his mission, his doctrines and his precepts were divine, that his words were the words of Everlasting Truth, that his authority was the authority of God himself; he believes, that after having suffered an ignominious death, his body was not consigned to corruption, but that he arose from the tomb and ascended to his Father, thus revealing and pledging to us our own immortality, and presenting a sanction of the highest nature to induce obedience to his laws. Is there no important difference between these creeds? It is true that Unitarianism refuses to admit as the doctrines of the New Testament what it regards as the inventions, or the erring interpretations, of man; that it utterly rejects a mass of *dogmas* which it considers the excrescence, the disgrace and the offence of Christianity, instead of its *peculiarity*, its *essence* and its *glory*. We know the different constitution of the minds of men, and are willing to allow that Unitarians, as well as those of other denominations, do not exactly agree among themselves with regard to every article of belief, and that very probably there is not a single individual whose faith in all points is perfect and infallible—but we are fully convinced, that their ‘system of religion’ is so far superior in correctness and purity to that which is generally termed *orthodox*, that we surely think it ought to be ‘advocated with zeal,’ and are glad to hear and to believe that it is ‘spreading with rapidity.’

After a few more remarks, the preacher goes on to take up the second division of his first head—‘The principles by which the management of this seminary is to be guided.’ Its officers are mentioned here, and their duties and powers are stated, and then the required test is noticed and defended. ‘The professors and visiters are required to give their assent, *ex animo*, to the creed which contains the principles that have already been mentioned; and the professors are to repeat this assent, once in five years, during their continuance in office.’ ‘We are aware that this arrangement has excited much *animadversion*; but we are unable to perceive any impropriety in it. Had not the founders, sincerely believing as they did that the principles of their creed were truly christian, and such as the great body of the pious in every age of the church had maintained, a right to bestow their property in such a way as to maintain those principles, when they were removed from the present scene of action? If you deny this, you deny liberty of conscience, and the liberty of christians. If you admit it, then you justify the measures which have been taken.’

We think this is another false consequence—we might deny the right of men to tie such conditions to their bequests as the founders of the Andover Institution have done, and yet by no means deny ‘the liberty of conscience, and the liberty of christians.’ We say we *might* do so, and without incurring the charge of inconsistency—but the founders *have* imposed these shackles on their endowment, there was nothing to prevent their doing so then, and there is nothing to forbid their will from being followed now, and therefore we will not speak at present concerning their *right*, because *right* is a word with too wide a meaning, and people are often said to have a *right* to do very absurd things. ‘This we will say however, that we deny the *propriety* and the *justice* of their conduct. It seems to us, that this supposed right meddles rather too much with the consciences of others, to deserve the appellation of ‘liberty of conscience’ itself. We esteem conscience to be of too individual a nature to be properly employed in thus busying itself with the opinions and creeds of other minds, and have always thought that its most seemly place and office was at home. There it has a claim to the utmost respect, but when it forgets its station, others should not be blamed for laying aside their regard. Again, we may inquire whether it did not argue something like a presumptuous confidence of the founders in the entire correctness of their religious opinions, thus to attempt, as it were, to entail them on succeeding generations—as if there were no more light to be had, no more discoveries to be made, no more improvements to be expected, they having seen all, and known all? What should we say, were we to hear of a set of men, who, some hundreds of years ago, fully persuaded of the truth of theories at that time in vogue, had established a professorship of natural philosophy, with this condition, that all the incumbents, age after age, should promise *ex animo*, and renew the promise every five years, to teach their pupils that nature abhorred a vacuum?

‘All that can be said, therefore,’ pursues the preacher, ‘with any show of propriety, is, that a man may be deterred from examination, lest he should be led to suspect, that some of the articles of his creed are erroneous.’ And all the answer that he gives to this objection, is, that he hopes in God, that the seminary may never light upon a man of this character!

‘I may ask here, also,’ he says, ‘in what situation of life, will you place men, when they shall be freed from similar temptations? If the minister of an orthodox parish is tempted to continue orthodox, in order to preserve the good will of his people, is not the minister of a heterodox parish under similar tempta-

tion? Or does latitudinarianism of sentiment at once purify men from all the corrupt principles of their nature, and place them beyond the reach of temptation? Why introduce such personal comparisons as this? It is really not dignified. For our own parts we are entirely ignorant whether there are any orthodox ministers, at present, who are tempted to continue orthodox to please their people, or any heterodox ministers who hold to their heterodoxy from the same motive. We are acquainted indeed with many instances, and those of late years, of the avowal of what the professor would term heterodox sentiments having caused to the minister the loss of his parish; but all that is proved by this is, that orthodoxy in individuals will not always stand the test of examination, and that heterodoxy does not deprive men of their integrity, their principle, their sense of honour, and their tenderness of conscience. The other question is quite futile—it has never been asserted that the profession of any particular sentiments ‘purified men at once from all the corrupt principles of their nature, and placed them beyond the reach of temptation.’ In every denomination there will be those who disgrace it—but let no one dare to assert that Unitarianism possesses not its full proportion, at least, of adherents, who by their conduct do it honour.

Soon after this, we meet with another allusion, which is not however so plain in its object as those which we have already noticed. After insisting that the utmost freedom of investigation is allowed to the students, and that the library is stored with the books of all parties, it is asked, ‘Is this bigotry? If it be, then tell us where true liberality dwells. Dwells it where a writer need only have the name of being orthodox, to put him on the list of neglect, if not of proscription?’ There seems to be something pointed to here, but who or what it is we cannot conjecture.

Speaking further of the students who have passed through the seminary, the hope is indulged that the great body of them are faithful ministers of the gospel. It is then added as follows:

‘Over a few of our pupils, we have been called to weep. We feel humbled by their conduct. They have not only brought disgrace upon themselves, but upon the church of Christ, and upon this sacred institution. We are bound to pray for their repentance and forgiveness; and while we make supplications of such a nature, it becomes us to lie in the dust to make them.’

As we knew that several of the students at the institution at Andover had not come to those results in their theological studies, which are intended and expected by the instructors, the

first thought which struck us on reading this paragraph was, that this mourning was made over those, whose feet, in spite of the directions of their guides, had declined into the paths of heresy. On reading it again, however, and perceiving that our first impression was not confirmed in express words, we were led to believe that we might be mistaken, and that cases of immorality or looseness of conduct might be referred to. If so, we would sincerely sympathize with a grief which has so just a cause; though at the same time we should hardly be surprised, if among so large a number of students, there should be some whose hearts were wrong, and whose conduct was censurable. But if our first supposition was really correct, we cannot help saying, that so loud a lament over a change of opinions, harmonizes but poorly with the professions, previously made, of there being no undue influence exercised upon the inquiries of the students. There can be no stronger influence, of an indirect nature, than the knowledge that a deviation from the appointed road is to bring deep mourning to the church, and to call forth the tears, the prayers, and the upbraidings of superiors and associates. Neither can we bring ourselves to imagine, that, while the mind is humble, and the desires are holy, and the affections are right, and the life is pure, there is any thing so terrible in a departure from prescribed formulas, as to demand, from a company of fallible men, so mighty a sorrow.

The *second* head, a survey of the PRESENT circumstances of the institution, occupies but a page or two of the sermon. Its flourishing condition is spoken of, and gratitude to the Almighty, and to its earthly benefactors is expressed. The following singular and gloomy forebodings conclude this portion of the discourse.

‘It may, indeed, be said of us, as of Capernaum, that we are exalted to heaven. If we fall, we shall plunge deep in perdition. The church may take up a lamentation over us, and say; Sons of the morning, how are ye fallen from heaven! Every pious heart will throb with bitter anguish, and every pious eye will weep in secret places, with bitter disappointment and regret. If we sink, we shall sink to rise no more; sink down to the abyss, where the Iscariot band who have betrayed their master with a kiss are plunged.’

Here is a melancholy prospect, to be sure; and rather a curious contrast between the present conviction of spiritual and supernal elevation, and the dread of a possible, and a most awful downfall.

‘I find myself,’ pursues the preacher, ‘already beginning to contemplate *the future*.’ At the opening of this third division we find another unjustifiable allusion.

‘I desire then to say, in this place, that all confidence, in regard to the security of this seminary from defection in doctrine and in practice, which is placed in its constitution and statutes, or in any of its present officers, or in the protection of the government under which we live, is unavailing, and not well grounded. This seminary is indeed consecrated to Christ and the church; it is guarded by all the ramparts which paper constitutions and legislative acts and contracts can erect. So have others been, that are now arrayed against the faith, which they were established to defend and to propagate.’

Here, again, it is best to be plain and direct. It is evident, from the introduction of its motto, that Harvard University is the mark at which this shaft is aimed;—but it has fallen wide;—and so have others, which have been directed, with as deadly a purpose, against an institution in which every one, who feels for the literary reputation of his country, should take an interest and a pride. It is not true that this institution is now arrayed against the faith, which it was established to defend and to propagate. It was established to defend and to propagate no sectarian creed. It was dedicated ‘to Christ and the Church.’ It has never shown itself recreant to its high consecration. Its cares and its labours are still for ‘Christ and the Church.’ Its instructions are still directed to the mental, moral and religious improvement of the youth who resort to it; and its constant object and endeavour is to imbue their minds with the best principles of virtue, with a reverential regard for the religion of Christ, and a firm persuasion of its truth; and thus the most effectually to prepare them to appear with honour in whatever situation their duty or inclination, in after life, may place them. We know that the founders of this institution were orthodox men. Orthodoxy was the religion of the times. But their faith was the result of their own investigations and convictions, and so is ours; they challenged for themselves the exercise of religious freedom, and so do we for ourselves and for all. If it was their intention and persuasion that we should profess the same theological tenets with themselves, that is not our concern. We think that our own are better and truer. With regard to the college, they fettered its instructors with no long creeds, and we are thankful that they did not. If this omission was designed, it is their praise; if it was accidental, it is our good fortune. In the Theological school, connected with the college, and which is expressly intended for the instruction of candidates for the ministry, the teachers subscribe to the same creed with the professors of the university; their firm belief in the truth of the Christian religion; and that is a simple and an apostoli-

cal one. In the course of instruction, they doubtless recommend their own religious views, but no influence is employed, but the influence of learning and argument. The students of this school go there to inquire; they have the best library in America at their disposal, and if any of them should come, after honest investigation, to other conclusions than those maintained by their instructors, it is not probable that their instructors would think themselves called upon to make a public lamentation over them, or to consider them as wholly lost to usefulness.

After expressing a jealousy of the intentions of that spirit of liberality and Christian liberty which is diffusing itself so widely; and sounding an alarm, which, in this age, will be regarded by all sensible people as ill timed and needless, a solemn dedication of the buildings of the seminary closes the discourse.

On the whole, notwithstanding the very objectionable passages which we have noticed, and they are not all, there is much in this sermon to commend; for wherever there is merit, we wish to acknowledge it; and would be just, though we cannot but feel offended. Those portions which assert the necessity of scholarship to the minister of the gospel, and vindicate the claims and the dignity of sound and extensive learning, as we have before observed, particularly pleased us. A spirit is in them of manliness and freedom, and contempt of narrow views. And on that account we were the more grieved to see them joined with other sentiments, which we consider as wholly inconsistent with, and deeply disgracing them—with an uncharitableness, which denies to its adversaries the most valued affections of the heart, with an ever wakeful desire of bringing odium on their opinions, their motives, and their institutions; and with an assumption of spiritual supremacy, which throws about the terms of 'heterodoxy' and 'latitudinarianism,' and seems to be constantly saying, 'Come not near to me, for I am holier than thou.'

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#### ARTICLE XVIII.

*The Evangelical Ministry exemplified in the Apostle Paul: a Sermon preached in Murray Street Church, December 2, 1821, on the occasion of resigning his charge of his congregation.*  
By JOHN M. MASON, D. D. New York: Abraham Paul. 1822. pp. 32.

WE think it right to take notice of this sermon, and we wish we could do it without bringing its author into view. This, to

be sure, is impossible. We cannot express strong disapprobation of what is written, without expressing strong censure of the writer. But when we recollect that he is an old and infirm man; that he has already lost, in a great measure, the reputation and standing in society which he once held; that he has been obliged to separate himself from his former friends, and the scene of his former fame, and to assume the duties of a comparatively obscure station, for which he is poorly qualified; and when we consider how low the author of such a discourse must sink himself in the estimation of all the better part of the community; and above all, and incomparably worse than all, the state of mind and heart which this sermon discovers, we declare with the utmost sincerity, that every feeling of resentment or abhorrence which it is adapted to produce, is absorbed in a sentiment of the most profound compassion.

We remark upon this sermon, because it is a memorable and awful example of that moral depravity, which may be connected with an imaginary zeal for religion. There are passages in it, which resemble more the ravings of an intoxicated or an insane man in a paroxysm of rage, than any thing which one could expect to hear from a christian pulpit in a civilized city. We shall quote only one of them; but that one we think will satisfy all common curiosity, and justify all that we have said.

‘Above all things it is devoutly to be hoped, that you will never invite to the “care of your souls,” a man who cares nothing about them. I mean, more particularly, for I would not be misunderstood, a man who belongs to that rank of traitors who miscall themselves “rational Christians.” Against these men I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion, and peculiar in his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! Long may it be thought a hopeless case to attempt to bring you over to the fellowship of devils. Though I would not slander the devil: he promotes his work, as the destroyer, not by tempting men to his belief, but by persuading them to embrace what he does not believe—what is too coarse and abominable for hell itself; and what the philosophical Christians shall find to be so, when they get to their own place. The pretences of these men to kindness, and candour, and love are all hollow. They mean to make proselytes of you, and two-fold more the children of hell than themselves. O keep at a distance from them! Furthest from them, and their charity, is best. Come not near their ice, never to be melted but in that fire which shall not be quenched. This pulpit, this church, were destined to the glory

of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue which are not moved by his honour.' pp. 22, 23.

Such is the temper exhibited by the author of this sermon ;— and this most unhappy man probably believes himself a christian. Nay, he may fancy, that the savage and horrible state of feeling which he discovers, was the spirit of Jesus Christ, and that which he required in his followers. If it be so, his state cannot but remind us of the condition of those, whom God has *given over to a strong delusion, to believe a lie*. If it be otherwise, we do not know whether he is more or less an object of commiseration. We say this certainly without any feeling of resentment ; and he would do us great injustice, who should imagine that we have any disposition to insult. It is but a small exercise of charity to regard the author of this sermon without enmity ; and he must be an ungenerous enemy who would be willing to pursue him where he has now fallen, and to do any thing to aggravate his bitterness and exasperation.

But we do most earnestly, and most solemnly, call upon the christians of New York to consider, whether they intend to endure such a style of preaching, or any thing resembling such a style of preaching. We do assure them, that men throughout the civilized world, accustomed to the common decencies and charities of life, will have a right to consider the audience who can tolerate it, as little better than an assembly of savages. It would be a less evil for them to close their pulpits forever, and to forget that there is such a thing as religion and christianity, than to have what is called religion presented to them under an aspect so odious ; and to be infected with such feelings by its ministers.

It is a melancholy consideration, that in the commercial metropolis of our country, where we should delight to see every form of human improvement flourishing, there is so little reason to look with complacency upon the state of religion. Of its 120,000 inhabitants, 80,000 attend no place of worship whatever. We are very ready to do justice to the talents and virtues of some of its clergy, from whose opinions our own may differ not a little ; but we cannot forget the fact, that much of the preaching, which has been of late most popular there, bears too close a resemblance to the production we have noticed. It is not long since, that we had occasion to remark upon the discourse of a man,\* much inferior in talents to Dr. Mason, but of considerable popularity, we understand, in that city, the spirit

\* See a notice of Dr. Spring's discourse before the New England Society in New York. *Christian Disciple*, vol. iii. p. 67.

of which made some approach to that of the sermon now before us. Such preaching has a direct influence to degrade the character of a community, in every point of view, morally and intellectually. It has no tendency to check those vices, for which a great metropolis affords so rank a soil. We know, even, that this fiery zeal for the doctrines of a sect is reconcilable in those who profess it, with excesses and irregularities, which a man of but ordinary morality would think disreputable. There are those who seem to fancy that God will balance the sins of malignity, committed under the pretence of religion, against the sins of self indulgence.

It cannot be made a question, that the more intelligent and better part of the community in that city, who have just and honourable views of christianity, are called upon by a most imperious duty, to exert themselves strenuously to vindicate its true character, to promote its true influence, and to put down that spirit by which the name of religion has been disgraced. If they would raise the character of their city, there is no mode of exertion which will contribute to it so directly and effectually. If they would serve their fellow men and their God, there is no higher service which they can render. We rejoice that these sentiments have been strongly felt by some, with whom as men and as christians we delight to hold communion. At this moment, we cannot forget that a commencement of what we wish has been made in the best manner, so as to afford the best prospect of success. There are few of our readers, who will doubt that we refer to the establishment of the new congregational society in New York. We have only to hope that what has been so happily begun will be as prosperously continued; and that those who are engaged in the cause of God and of christianity, will not relax their efforts, but will find every day more and more ready to join and aid them.\*

\* Since the above was written, and sent to the press, we have seen the notice of Dr. Mason's sermon published in the National Gazette, which is in every point of view honorable to the editor of that paper. It is one among the many decisive indications of public sentiment, which show that the time for intolerance and denunciation in our country is fast passing away. Let those who have been the objects of it take care to use with the most conscientious moderation and charity, the complete and final triumph which they will soon obtain. We have this moment also received a pamphlet, published by the New-York Unitarian Book Society, entitled, "*An Appeal from the denunciations of the Rev. Dr. Mason, against Rational Christians. By a Unitarian of New-York.*" It is written with the same ability, and the same excellent temper, that distinguish the other publications, which the Unitarians of New-York have been called upon to make in their own defence. We are gratified to find rather a striking coincidence of feeling between some parts of this publication

*Notice of the New-York edition of Moore's Works: Published by William B. Gilley. 1821.*

IN our volume for the last year (p. 415.) we had occasion to notice an edition of Lord Byron's Works, by William B. Gilley, of New-York, very remarkable for being the first, as we hope it will be the last, in which that scandal of English literature, the poem of Don Juan, stands incorporated with the other productions of its author. The same publisher, who seems determined to make himself sufficiently notorious in his way, has now given us an edition of Moore's poems, professedly complete, and containing, of course, those very licentious and profligate writings of his earlier years, which their author himself has manifested some wish to suppress and have forgotten.

Such publications must, it is true, be principally designed for those whom there is no danger of corrupting, because they are already corrupt, and who have little taste for literature, except so far as it is debased to be the minister of impurity and profligacy. But they tend essentially to nourish and propagate the evil, the existence of which they imply. Our native literature has not yet been disgraced, and the tone of public sentiment is such, that we may hope it will not soon be disgraced, by any writings grossly immoral. But we gain little by this distinction, either in real benefit, or in reputation, while unprincipled publishers are obtruding upon us editions of the most licentious productions of the old world. It is painful to think how much mischief to morals may be done by a man too low and shameless for any common expression of public sentiment to reach him, and who is quite at ease in being infamous, if he can make his infamy profitable.

An individual cannot commit an offence against society of deeper guilt, or whose evil consequences are more enduring, than to be the author of a work in which lewdness, vice, and misery, are so adorned and disguised, that they may find recep-

and what we have written, as in the following sentences. "The parting words of one who assumed and exercised the functions of a Christian minister, were such as we have read. He was a man, too, trembling on the verge of age; who will, to all human seeming, be soon called to the bar of that God who hath reserved judgment for himself alone, and who will measure to each one of the human race the same measure which he has meted to his fellows upon earth. Upon this single reflection all feelings of anger melt and die away within us."

The pamphlet will we trust, soon be for sale in our city; and we recommend it to the particular attention of those, who wish to know how a Rational Christian can write in direct answer to strong and almost personal provocation.

tion into men's bosoms and families. If he have great talents, he will be one of the most active and successful of those ministers who are gaining over souls to the empire of evil. We have no such native authors; but a publisher in this country, who reprints an immoral work, contracts the same sin with its author; and this for the meanest of temptations, the hope of a little pecuniary profit. But it belongs to the community to see, that this work of vice shall not be gainful. The laws do not, and from their nature cannot, with propriety, provide any adequate punishment for the offence against society. It only remains, therefore, for individuals to express strongly their sense of its guilt; and, above all, to refrain from every act which may give countenance or encouragement to such publications.

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## NEW PUBLICATIONS.

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A Sermon delivered to the Church and Congregation on Jamaica Plain, Roxbury, in two parts, morning and afternoon of Lord's Day, September 23, 1821. By Th. Gray, A. M. pastor of that society. Boston.

Two Sermons: on the Benefits resulting to the family of man, from the Mediation of Jesus Christ: and on the Moral Purposes of Ancient Sacrifices, of the Mosaic Ritual, and of Christian Observances. By Aaron Bancroft, D. D. Worcester. 1821.

An Address delivered before the Hingham Peace Society, December 6, 1821. By Charles Brooks, Minister of the third church in Hingham.

The right of private judgment in Religion, vindicated against the claims of the Romish Church and all kindred usurpations; in a Dudleian Lecture, delivered before the University in Cambridge, October 2, 1821. By John Pierce, A. M. Minister of Brookline. Cambridge.

The Church of Christ; a Sermon delivered on the day of Monthly Communion. By Samuel Gilman, Minister of the second Independent Church in Charleston, S. C.

Letters from a Gentleman to his Son on the Elements of Natural and Revealed Religion. Boston. Richardson and Lord. 1821. 12mo. pp. 30.

A Discourse preached before the Society for propagating the Gospel among the Indians and others in North America, November 1, 1821. By Joseph Tuckerman, pastor of the Church of Christ in Chelsea. With the Report of the Select Committee. Cambridge. 1821.

A Sermon delivered December 18, 1821, at the Ordination of the Reverend William Ware to the pastoral care of the First Congregational Church in New York. By his father, Henry Ware, D.D. Hol. Prof. of Div. in the University in Cambridge; together with the Charge and Right Hand of Fellowship.

[A second edition in a smaller form has been published, which may be obtained for distribution.]

Fifth Annual Report of the Boston Society for the Religious and Moral Improvement of the Poor. Charlestown. S. Etheridge.

Sermon by the Rev. Daniel Temple, jun. before his departure as a Missionary to Western Asia. With the Instructions of the Prudential Committee.

A Sermon on the twentieth anniversary of his Ordination. By Joseph Tuckerman, pastor of the Church in Chelsea.

An Address to Seamen, delivered at the request of the Portland Auxiliary Marine Bible Society. By Edward Payson, Pastor of the second church in Portland.

An Address before the Roxbury Auxiliary Society for the Suppression of Intemperance. October 25, 1821. By Henry Warren.

Remarks on the Preliminary History of Two Discourses by the Rev. Aaron Bancroft, D. D. By Zedekiah Barstow, Pastor of the Congregational Church in Keene, N. H.

A Sermon at the Second Baptist Church in Boston, at the Ordination of the Rev. Alva Woods, as Minister of the Gospel, and Professor in Columbian College. By Leonard Woods, D. D.

Extracts from the Journal kept by the Rev. Thomas Smith, late pastor of the First Church in Falmouth, Maine, from the year 1720 to 1788. With an Appendix. Portland.

## ORDINATIONS.

December 18, 1821, Mr. WILLIAM WARE was ordained Pastor of the First Congregational Church in New-York. The Introductory Prayer was made by the Rev. J. Taylor, of Philadelphia; the Sermon by Rev. Dr. Ware, of Cambridge, from Acts xxviii. 22 *But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is every where spoken against.* Ordaining prayer, by Rev. Dr. Harris, of Dorchester: Charge, by Rev. Dr. Bancroft, of Worcester: Right hand of fellowship, by Rev. H. Ware, of Boston: Concluding prayer, by Rev. J. Pierpont, of Boston.

The Rev. SAMUEL SPRING, son of the late Rev. Dr. Spring, of Newburyport, was ordained on Wednesday, 2d Dec. as Pastor of the first Church in Abington. Introductory Prayer, by Rev. Mr. Dwight; Sermon, by Rev. Mr. Dimmick; Ordaining Prayer, by Rev. Mr. Codman; Charge, by Rev. Mr. Thomas; Right Hand of Fellowship, by Rev. Mr. Huntington; Concluding Prayer, by Rev. Mr. Hitchcock.

At Sharon, Dec. 18, Rev. SAMUEL BRIMBLECOM. Introductory prayer, Rev. J. White, of Dedham; Sermon, Rev. H. Colman, from Matt. ix. 37. *The harvest truly is plenteous.* Ordaining prayer and Charge, Rev. Dr. Kirkland; Right hand of fellowship, Rev. Mr. Lamson, of Dedham. Concluding prayer, Rev. Mr. Hodges, of Bridgewater.

At Sharon, 19th Dec. Rev. J. B. FELT. Introductory Prayer, by Rev. Mr. Cornelius, of Salem; Sermon, by Rev. Brown Emerson, of Salem. Cor. v. 21. *We are ambassadors for Christ, &c. &c.* Ordaining prayer, by Rev. S. Gile, of Milton; Charge, by Rev. John Codman, of Dorchester; Address to the Church, by Rev. Elisha Fiske, of Wrentham; Right hand of fellowship, by Rev. Mr. Cogswell, of Dedham; Concluding prayer, by Rev. Luther Sheldon, of Easton.

At Woburn, on Tuesday the 1st day of January, the Rev. JOSEPH BENNETT. Introductory Prayer by Rev. Mr. Codman, of Dorchester; Sermon, by Rev. Mr. Fay, of Charlestown; Consecrating Prayer, by Rev. Dr. Murdock, Professor in the Theological Seminary, Andover; Charge, by Rev. Mr. Kellogg, of Framingham; Fellowship of the churches, by Rev. Mr. Green, of Reading; the Rev. Mr. Coggin, of Tewksbury, addressed the people; and the Rev. Mr. Lawrence, of Tyngsborough, offered the concluding prayer.

INSTALLED, at South Kingston, R. I. on the 19th Dec. Rev. OLIVER BROWN, as Pastor of the Presbyterian Church and Society in that place. Introductory prayer by Rev. Mr. Colman, of Tiverton. Sermon, installing prayer, and charge to the Pastor, by Rev. Dr. Austin, of Newport; Fellowship of the churches, by Rev. Mr. Mann, of Bristol. Address to the church and people by Rev. Mr. Colman. Concluding Prayer, by Rev. Mr. Mann.

## TO CORRESPONDENTS.

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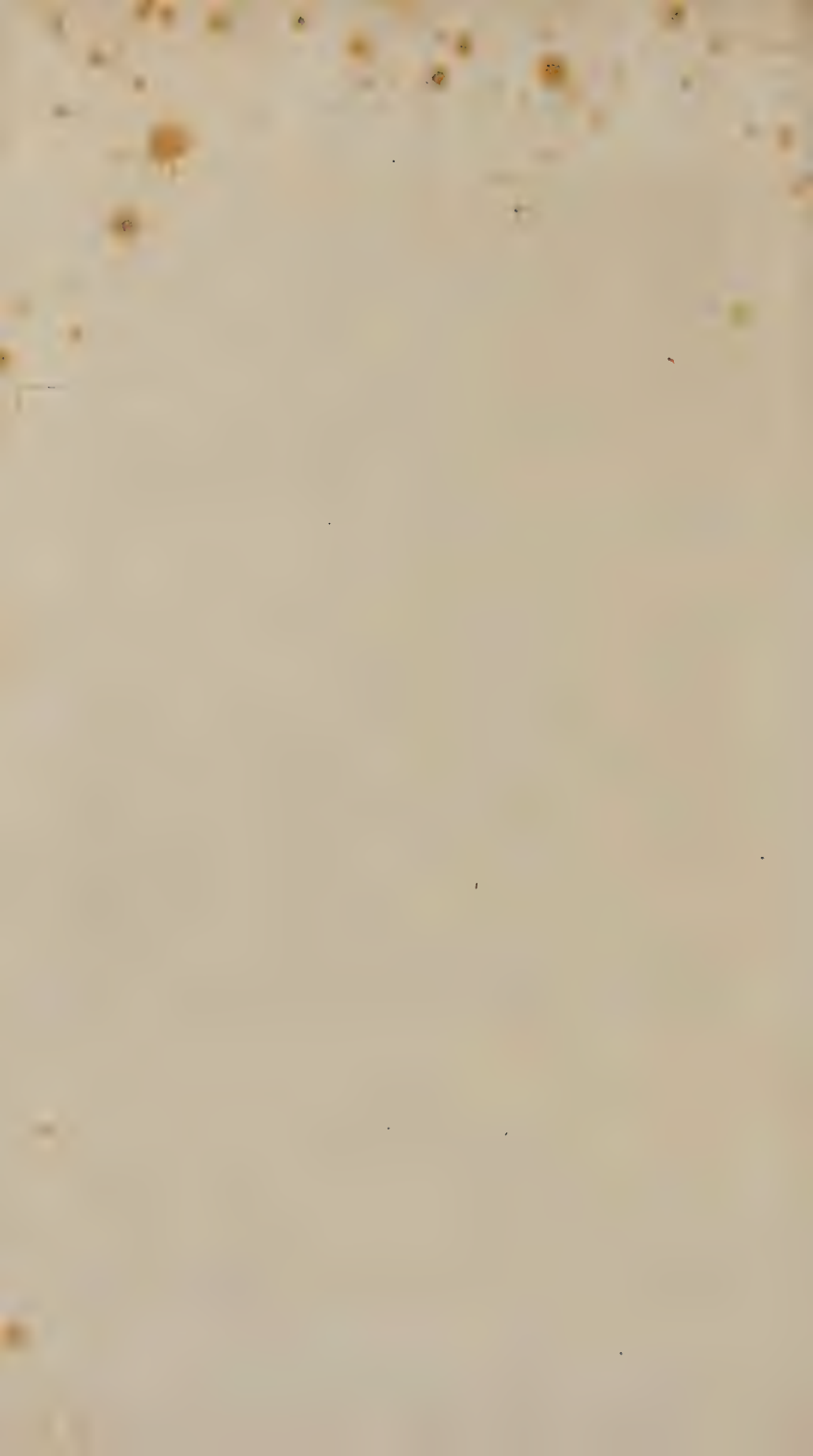
D. has been received.

The signature of N. II. should have been affixed to the communication on Isaiah lxiv. 6.

The Article on Cheynell's Book should have been marked as coming from a Correspondent.

The articles of Intelligence designed for this number are unavoidably deferred.









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